

AMERICA

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Chronicle

Home News.—The eve of the opening of Congress presented a most confused situation in political circles. The uncertainty of the contents of the President's message, joined to acute speculation as to what impression Mr. Coolidge would make on the country; the impending

Important Issues struggle over the presidency of the Senate, and a similar struggle in the House over the allotment of places on the important committees, all have tended to obscure the larger issues of the coming Congress, which will undoubtedly include the question of reducing the burden of taxes and the regulation of the country's railroads. Desperate attempts are also being made to make a large issue of America's participation in the World Court of the League of Nations. Many interests seem to be working for this end, among them many prominent Protestant Church organizations, such as the Federal Council of Churches, the Church Peace Union, founded by Andrew Carnegie; and the World Alliance for International Friendship through the Churches. This latter held a meeting last month and afterwards sent a delegation to the President strongly urging him to secure the country's entry into the World Court.

At a celebration in Philadelphia of the centenary of the Monroe Doctrine, on November 30, Secretary of State Hughes made an important pronouncement on the foreign policy of the United States. Regarding our relations with Europe, Mr. Hughes said:

Generally, our policies toward Europe may thus be summarized: We are still opposed to alliances. We refuse to commit ourselves in advance with respect to the employment of the power of the United States in unknown contingencies. We reserve our judgment to act upon occasion as our sense of duty permits. We are opposed to discriminations against our nationals. We ask fair and equal opportunities in mandated territories, as they were acquired by the Allies through our aid. We desire to co-operate according to our historic policy in the peaceful settlement of such questions as are justifiable. It is our purpose to co-operate in those varied humanitarian efforts which aim to minimize or prevent those evils which can be met adequately only by community of action.

Mr. Hughes reaffirmed the policy of the Disarmament Treaties, and asserted nine points of policy towards South America, the principal of which are the equality of the American republics and their equal rights under the law of nations, and opposition to any policy of aggression from within or without the Western Hemisphere.

Austria.—The results of the double elections for the National Council, the legislative body of the republic, and for the Town Council of the city of Vienna, as our Aus-

Socialists and Middle Class Parties trian correspondent writes, can hardly be called sensational. The distribution of political power between the two great groups of opposing political parties, Socialistic and middle class, remains about the same as before. The special interests of small parties are not just now at issue. Even the war cry of the Pan-Germanists, "Union with Germany," has been robbed of actuality by recent events. Summing up the results of the elections which gave the Socialists merely 67 mandates in the National Council as against 98 won by the middle classes, a majority of 31, the Socialist leader, Dr. Brauer, writes:

We have to face a bourgeois Government, backed by the whole of the middle class population. Dr. Seipel has the majority in Parliament, but a majority of three-fifths only, where we have two-fifths. He will be able to govern, but not to play the dictator. Now that we have grown stronger amongst the people and in Parliament, he will have to reckon with a strict control, a strong opposition on our part.

The increase of strength he refers to consists of 200,000 votes which the Socialists gained in comparison with the elections of 1919. These gains were due to various

causes, such as the burden of the sanitation work, which was felt very much by some classes of the population, and also to the simple fact that there are now many more voters than four years ago. Only sixty-one per cent of those who had a right to vote availed themselves of it in 1919 while this time ninety-three per cent of the population voted. The Austrians are beginning to realize both the power and the responsibility given them by the republic, and are thus overcoming their politic indifference. Even cripples were rolled in little wagonettes to the voting localities, nuns streamed in to the booths in silent files. There was no disturbance at the ballot box. The day passed quietly and in perfect order, although there had been some turbulence during the previous weeks.

Such success as the Socialists gained was dearly bought. They spared neither the expense of large electioneering advertisements, with pictures and print, nor of thick layers of printed matter conveyed by mail or distributed in the streets. They even gave free movie entertainments to those who cared to see how Dr. Seipel intended to make the Austrians unhappy and miserable. "I do not see any harm in the Socialists doing propaganda work for us," said Dr. Seipel. "The manner in which they misrepresent everything that is not connected with their own party is sure to enlighten even the most stupid. I advise everybody to see the films and be sure to read the labels between the pictures."

One of the Viennese papers drew up statistics of the male and female vote. It found the latter more numerous and more conservative. Out of every 1,000 Christian Social voters 595 are said to be women, out of every 1,000 Socialist voters only 520 are women, while amongst the Communistic voters the men outnumbered the women.

Just as in the National Council the middle class parties kept their majority so the Socialists kept theirs in the Town Council of the city of Vienna. Out of the available 120

Solving the Housing Problem seats the Socialists hold seventy-eight, the Christian Socialists forty-one, both parties having won five mandates each. These ten seats were taken from the "little parties." The Jews succeeded in saving one mandate only out of the general debacle of the "little parties." So the Socialist majority in the Town Hall, with its Socialistic Major, remains in charge of the administration of the city. In canvassing days, when promises were many, they promised to build 25,000 new apartments in the next five years, thus pledging themselves to offer a roof and a shelter to all those who for years have desired this in vain. They actually succeeded in securing a loan of one hundred billion kronen for building purposes. In consequence of this they were able to hold out the more tangible and reliable promise of putting at the disposal of the public 6,200 new apartments in the year 1924.

Yet their opponents, in whose hands the government of the republic was and is at present, are no less active. In

the first place they evacuated 500 private flats, which had served for office purposes until now and which became free in consequence of the reforms in public administration and the dismissal of public employes. Then they granted the far-reaching privilege of freedom from taxation and from duties to the capital invested in building. By these means both bank capital and private capital were induced to patronize private building enterprises. One thousand new apartments, it is said, will be ready in a very short time, thanks to the building activity incited by the above means. So the two great groups of political opponents have embarked on competition by which both the seekers of apartments and the building trades are sure to profit. Party strife has led to good results for once.

Czechoslovakia.—A very much discussed topic is the necessary reform of the Land Reform legislation, passed without sufficient preparation and under pressure from

Reforming the Land Reform

the then very powerful Socialists, during the feverish period that followed the revolution. Its intention was to parcel up for the increased and soil hungry country population a portion of the too extensive and numerous large estates. But the conditions of the expropriation of the estates, or parts of them, by the Land Reform Office, created for that purpose and endowed with almost arbitrary power, would if carried out in their entirety, amount almost to confiscation. Not to mention other disastrous results, its methods would cripple the economic life of the country. Moreover, the apparatus of the Land Reform Office works on such partisan lines that the peasants, for whose benefit the Reform was asked and originally intended, receive very little of the apportioned land, the best sections being given to influential political partisans. The Reform, moreover, works out so expensively that it more than doubles the price of the soil offered the people. In many cases those who had been eager to purchase the land flatly refused the parcels allotted to them when the price was announced. All the coalition parties are now agreed that a reform of the legislation in question and of the Office itself is urgently necessary, the great difficulty is the method of procedure.

With the beginning of the school year civics was introduced into elementary schools as a compulsory subject, but the Ministry of Education, by its syllabus of

Civics and Religion in Elementary Schools required explanations, really made of it a course of *morale laique*. Consequently those teachers who are hostile to the Catholic Church—and there are many such—make it a campaign of abuse against the Church and the Christian religion. Only officially approved textbooks may be used, and the Ministry approves and recommends books in which the Church is grossly reviled. Public authority, however, does not interfere where even worse books are used by the teachers, and such instances are numerous.

One paragraph of the same law that introduced civics into schools ordains that in every class of the elementary schools two hours a week are to be devoted to religious instruction, given by the priest according to curricula prescribed by the competent ecclesiastical authority. But another paragraph says that for instruction in subjects not studied by all the children, classes may be combined up to the number of sixty children per class. This paragraph, meant for non-compulsory subjects, is, with the connivance of the higher authorities, applied by many inspectors in Bohemia to religious instruction, and children of quite different ages and even of different schools are, for religious instruction and for that alone, penned together to the number of sixty in a class, at the most inconvenient hours, and with other annoyances to priest and children. In some cases religious instruction is reduced to one hour a week or to one hour a month, against the clear words of the law. The impossibility of proper religious instruction under such circumstances is evident. The Archbishop of Prague, on behalf of the Czech Episcopate, has protested against the irregularities regarding religious instruction, but so far without result.

Germany.—The fall of the Stresemann Government was followed by a week of futile attempts to form a new coalition cabinet. Three prospective Chancellors made

*A New
Centrist
Chancellor*

the effort and failed in turn. At length recourse was again had to the Centrist party and a Cabinet was formed with the Centrist leader, Dr. Wilhelm Marx, as Chancellor. Curiously enough Stresemann, after his deposition from the Chancellorship, was appointed to the important post of Foreign Minister. The new cabinet is a three-party compromise representing the Centrist, Democratic and People's parties. As such it is a minority coalition and must more or less depend upon the good graces of the Socialists, who apparently prefer to assume no responsibility for the government of the nation. The Centrist, as ever, are again ready to bear the brunt of all the difficulties connected with the almost hopeless effort of trying to save their country. President Ebert preferred a minority government, unsatisfactory as it must of necessity be because of its lack of power, to the other alternative of a dissolution of the Reichstag. The attitude of the Allied armies in the occupied territories was too uncertain to risk an election, while the growth of a popular movement greatly strengthening the Right may have been seriously apprehended by the Socialists in the present crisis. The situation of the German Government, therefore, is that of a minority coalition wedged in between the hostile reactionary Nationalist elements on the one hand and the powerful Socialist elements on the other, and thus reduced to a parliamentary *impasse* except where it can gain the Socialist support. Bavaria in the meantime continues in its own way as before, and the Separatist movement in the Rhineland, consisting of adventurers and thugs introduced into that section, is breaking up. The German Catholic

papers that reach us are filled with indignation at these armed poltroons who have been terrorizing the country. Catholic Rhineland wants federalization, not separation.

Dr. Marx, the seventeenth German Chancellor, is a native of Cologne. A jurist by profession, he has long been active in the Centrist party. He served in the Prussian Diet and was a member of the Reichstag for twelve years. At present he is also national head of the Catholic school organization in Germany, which is fighting for the full rights of Christian education against Socialists, atheistic Nationalists and other reactionaries.

Great Britain.—As the time shortened before the general elections held on December 6, the issues of the election, never very well defined, became more vague and beclouded. Shortly before the dissolution of Parliament, Prime Minister

*The Election
Campaign*

Baldwin declared that he went before the country on the issue of a Protective Tariff. At the time he asserted that a more vigorous policy of protection would solve the problem of unemployment and bring relief to the one and one-half million of unemployed in England. But his opponents quickly pointed out that Mr. Baldwin's system of tariffs would affect only ten per cent of the unemployed. Thereupon he substantiated his protectionist policy by declaring it would further the advancement of a system of imperial preference in the matter of custom duties. But since he had pledged himself to food exemptions in the tariff, and the Dominions had objected freely to the free admission of foreign wheat and meat, his new issue has likewise been vigorously attacked by Liberal and Labor leaders. In this way the proclaimed election issue has become more and more confused, and greater stress has been laid on the question of the Government's foreign policy. In some way not clearly expressed by any of the Conservatives it is understood that the return of Mr. Baldwin's party will be equivalent to a mandate from the country to pursue a more decisive and stronger policy towards France. Public opinion is likewise confused, but it is felt that Mr. Baldwin considerably weakened his position by calling for the election and more so by his lack of clear statement during the election campaign. The two great newspaper proprietors of England, Lord Rothermere and Lord Beaverbrook, though rarely in agreement on any point, united in declaring that Mr. Baldwin had not been successful as a Prime Minister. The belief grew that this election, which developed into a three-cornered contest, was only a preliminary to a better defined election to be held later, and predictions were made that however the vote might result it could not be construed as a popular mandate to the Government either on internal or foreign policies.

But even with a majority in the next Parliament, it cannot be predicted that the Protectionist program will be passed in its complete form, for the Conservatives have not unanimously given allegiance to Mr. Baldwin's policy.

Ireland.—With a more clearly defined fiscal policy and the success that has attended the floating of the new internal loan, the financial status of the Free State, which

The Financial Situation has occasioned great anxiety in some quarters, is becoming more stabilized.

In a comprehensive statement before the Dail, Mr. Ernest Blythe, Minister of Finance, after condemning the attacks on Irish credit lately made by certain sections of the British press, announced that according to revised estimates the Free State revenue for the current year would exceed the sum originally expected by practically £2,000,000. Excluding abnormal expenditure, however, the country is still faced by a deficit of £1,000,000 per annum. This deficit, Mr. Blythe declared, must be met either by increased taxation or retrenchment. In his opinion, the nation could not stand the strain of heavier taxes and so he declared himself in favor of a policy of general retrenchment, by which there would be effected a saving of £3,000,000 per annum to cover the normal deficit and the interest on the Free State loan. The economies suggested are a ten per cent reduction in the salaries of national teachers, a cut in old age pensions, and a smaller scale in army estimates. The retrenchment policy has stirred up some opposition, especially on the part of the national teachers, who have prepared a statement showing that their salaries are far lower than those of clerical officers in the Civil Service.

To meet the abnormal expenditures, occasioned by the damage done during the armed hostilities between the Republican and Free State forces, a national, internal loan has been floated. This is the first loan attempted by the Free State Government in Ireland itself, and reports indicate that it is already assured of success. The size of the loan, which has been purposely restricted to supply only the funds required before the next budget is passed, is £10,000,000, and the terms are five per cent at ninety-five. Great satisfaction is expressed at the manner in which the Church and Protestant organizations are co-operating to make the loan a success. An important feature that is securing many investments is the announcement that after next March the British securities held by charitable institutions, will not be exempted from the income tax. In order to gain exemption from taxation, these funds are being transferred from foreign to Free State securities. The loan is regarded as an act of faith in the stability of the Free State and hence is receiving the support of all the great Irish business interests.

Reparations Question.—A distinctly new aspect was given to French and English relations on December 1, when it was announced that an agreement had been

Two Inquiries Into German Finance reached between the two countries on the question of a reparations inquiry.

Just as the agreement of ten days before, regarding the military control of Germany, was a concession made by the French, the present agreement is

looked on as a concession made by the English. This agreement provides for two committees. The first is to be charged with seeking into ways and means to stabilize Germany's currency and to balance her budget, and the second committee will inquire into Germany's holdings of capital abroad. At French insistence the English agreed not to bring up at this time the question of the legality of the French occupation of the Ruhr, and also apparently not to dispute the recent agreements made by France with the German industrialists. These latter agreements had been looked on as severely limiting the hope of any country but France getting anything out of Germany. The matter of studying Germany's present or ultimate capacity to pay reparations has also been dropped for the present. This is probably an admission by the French that Germany can make no payments within two or three years at least. The two commissions agreed on will be named by the Reparations Commission under article 234 of the Versailles treaty. Their work will be rather to pave the way to a future inquiry into Germany's capacity to pay, than to make any recommendations about that question. As a great amount of the German exported wealth is in New York, at least more than in any other place, the well-informed in English circles are insisting that the inquiry of the second commission will be a failure unless American participation is secured. It seems likely that now that England and France have settled their differences for the time being, overtures will be made to this country to adhere to the new agreement, which in the actual state of things is probably all that could be expected from all countries concerned. France is naturally reported to be well pleased with the latest turn of things, because it means full permission from England for France to carry on the Ruhr experiment unhampered, and it will now be seen whether, as the French have always claimed, they will be able to make the industrialists pay Germany's bill of reparations. In England the agreement was counted on to make Premier Baldwin's path smoother in the elections, at least on the issue of foreign affairs.

Beginning next week, AMERICA will start the publication of a series that will have a special interest for its readers. Writers in various parts of the country have been secured who will present for their section the facts about the Ku Klux Klan. The first article will be the "Ku Klux Klan in Indiana," written by one who has been in close touch with the situation from the beginning.

Other features next week will be a plea for a Christian Christmas by Mark O. Shriver, Jr.; "Do Catholics Attend Lectures?" by Eugene Weare, who has a habit of asking such anxious questions; and Elizabeth Jordan's monthly review of the stage in New York.

Some Light on South America

LOUIS R. RAMIREZ, S.T.D.

SOUTH AMERICA is not understood. It is naturally very difficult to understand and assimilate in a short time the ideas and customs of any country, let alone one so complex and diversified as Latin America. The average visitor does not even understand Spanish; his hasty impression, gathered *en passant*, loses some of its meager clarity in transcription; and finally he is often blinded by religious prejudice. During the past few years the United States has taken a deeper interest in the affairs of its sister republics, has endeavored to foster amicable relationships, and led to the hope that the future will see a much fairer state of mind on both sides. The young nations of Spanish-American blood are destined for a great future by natural wealth, dignified culture, and firm constitutional Governments. Several North Americans have lately come to realize this fully.

It must still be said, however, that South America is an undiscovered country. Rather general surprise may follow such simple assertions as that the area of Brazil is larger than that of the United States, or that, as ex-Secretary Colby has said, the Colon Theater of Buenos Aires would make the Metropolitan Opera House in New York look like a hastily constructed theater in a rural town. Where is even the professor of Romance Languages who can name two or three of the best writers in Brazil, Argentine, or Chile? The glories of South America therefore still remain to be discovered even by these savants.

Let it be stated frankly that we are most eager, for our part, to enter upon closer relations with the United States; to profit by the experience of that country; and to effect an interchange of culture which will redound to the advantage of the continent as a whole. We are especially anxious to associate ourselves more closely with the Catholics of North America and to profit by such a union. What follows will therefore be no more than a rapid survey of the Church in Latin America, with emphasis on its social problems and undertakings. I dare to affirm, first of all, that ninety per cent of the people of South America, perhaps a higher percentage in some districts, are Catholics and comparatively good ones. The Constitution of Chile recognizes in its very first article the rights and position of the Church. Brazil practises no union with the Church, but ecclesiastical freedom is ample and in no way infringed upon. To take advantage of this situation no pains have been spared to provide a highly educated clergy. The Pontifical Latin American College in Rome was founded by a Chilean priest, Monsignor Eyzaguirre, in 1858, before the foundation of the Spanish, the American and the Canadian Colleges. There many brilliant priests

have been prepared for ordination, including a number of Bishops in various republics and the present Archbishop of Rio Janeiro, His Eminence Cardinal Albuquerque.

This situation has arisen out of a long and honorable tradition. The gaining of Independence in 1810 was largely due to good Catholic gentlemen; and it is worth remembering that O'Higgins and San Martin, the Liberators of Argentine, Chile and Peru, placed their swords on the altar of Our Lady of Carmel, named Patroness of the Army, to show that they were fighting for Faith as well as independence. The first Constitutions were also largely the work of Catholics. The Chilean Constitution of 1833, which served as a model for several other republics, was inspired by Bello, a distinguished and pious man who is certainly one of the glorious figures of the new world.

The subsequent history of South America is, of course, bright with important names. Garcia Moreno, president of the Republic of Ecuador, is probably one of the most widely known for a rare combination of intelligence and piety. Educated in France, a profound student of politics and the sciences, he governed his country during two terms of office which still shine as the finest and most productive in its history. He has been compared with Daniel O'Connell of Ireland, and was probably in certain ways O'Connell's superior. It was Garcia Moreno's great piety which brought down upon him the bitter persecution of secret societies, and he died by Masonic hands. Coming from a visit to the Blessed Sacrament in one of the churches of the capital city, he was fired upon and stabbed by three men. It was the First Friday of August, 1875; he had received Holy Communion the same morning in the Church of Saint Dominic. His last words forgave his assassins and declared, "*Dios no muere*," "God dies not." The great principle of his religious life was, "Freedom and liberty for everybody excepting the evil." Now Ecuador will celebrate the fiftieth anniversary of the Consecration of the Republic to the Sacred Heart.

Among the many eminent Catholics born to the Republic of Brazil, perhaps none is more attractive than the statesman and internationalist Senator Ruy Barbosa, who died a short time ago. He was the sensation of the Hague Conference, before the great war, astonishing Europeans by the spectacle of a short, thin, comparatively unknown man who could discuss any juridical problem in any modern language. When Senator Barbosa celebrated the golden jubilee of his career, a Mass was celebrated in the open air, in the city of Rio; and he pronounced an oration as inspiring and fervently Christian as any of the classics. Ruy Barbosa was a sincere Catholic always.

To name the more important Catholic scientists, writers and statesmen in the various republics of South America would require much space, and only a few individuals shall be mentioned here. Peru has been called the cradle of Saints, and venerates its virgin Saint Rose of Lima, and its Saint Toribio of Mogrovejo. The Church in Chile has been fortunate under the rule of distinguished Bishops: Mgr. Salas, defender of the infallibility of the Pope before the Vatican Council, and Mgr. Raymond Angel Jara, who, somebody has said, would have been considered a master of eloquence had he been French, and who seemed a new Chrysostom as he stirred the crowds attending the Eucharistic Congress in London, the Congress of Lourdes, and other notable gatherings in Italy and Spain. It was Bishop Jara who, during the period when the situation between Peru and Chile was most tense, went to Lima on a mission of peace, spoke at the ancient cathedral there, and was interrupted by the spontaneous applause of his Peruvian audience. Harmony was restored, and the city of Lima awarded him the gold medal struck in memory of the Incas.

At the present time the presidents of Colombia, Brazil, Argentine and Peru are Catholics. In Brazil, Dr. Bernardes fought a stirring battle against the Masonic forces, winning a decisive victory. The republic of Colombia has set an example for Catholic countries to emulate. A few years ago the nation was consecrated to the Sacred Heart. The president and officials of the republic were present, and so it is perhaps natural that a certain class of missionaries should look upon Colombia with disfavor. Uruguay is a country somewhat more pleasing to them: it now has an anti-Catholic Government and the separation of Church and State is complete. Even so, the Catholics of Uruguay are numerous and active, well-organized and eager to support the Church. A good glimpse of the spiritual life of South America may be got from the Eucharistic Congresses held in different cities during the past years. The first of these to meet drew attention to Colombia, some years ago. The second gathered in Santiago, Chile, where one hundred and fifty thousand people accompanied the Blessed Sacrament through the avenues of the city, students serving as escorts and carrying the baldaquin. Last September Brazil observed the centenary of the National Independence with a Eucharistic Congress during which half a million people lined the streets while the Blessed Sacrament was being carried in a procession which included prominent government officials. Besides being reflections of a powerful faith, these spectacles do much to fortify faith.

Catholic social and literary work is flourishing in all parts of South America. One of the most interesting activities is the organization of trade unions and syndicalist bodies along the same lines that the Catholic labor movements in France and Belgium have adopted. The Conservative party in Chile, like the Union Popular of Argentine, aims to promote the principles of Catholic

democracy, government of, by and for the people, while combating the purposes of Socialism. The Union Popular is, for instance, working hard to build low-priced homes for the working-people of Buenos Aires. Their "Social Week," at which the diverse aspects of modern social problems are debated, has rapidly become an institution which is expected to develop into an "International Social Week" participated in by all the South American republics. In Chile public conferences on social and moral questions are being delivered with outstanding success. This work is done by specially trained men and young men from the centers of learning. Every Sunday beholds its groups of speakers going to different sections of the city, taking the platform, and delivering short addresses on economic, social and religious subjects. Often enough debates are the result, and the speaker may distribute pamphlets prepared with a view of spreading Catholic information on matters of burning interest. Santiago has profited much from this endeavor. There also, during last year, the Federation of Catholic Young Women was organized with a practical working-plan of much promise. The Catholic Ladies' Society in Uruguay is a model of modern organization.

It may be well to add just a word concerning literary activities. It is not very widely known that a considerable contribution to Spanish literature has been made by writers bearing much the same relation to the tradition of Calderon and Cervantes as that existing between the authors of United States letters to the literature of England. I shall mention only two names here. Zorilla de San Martin is a great poet and possibly the most representative Catholic author of South America as Bello in Chile, Caro in Colombia, etc. One of the most famous authors is José E. Rodó, some of whose works have been translated into English. "Ariel" is a book which ought to appeal directly to Americans. Although he is not a Catholic, Rodó has always shown marked respect for the Church.

Naturally I do not desire to give the impression that South America resembles Paradise: there are many things we can learn from the United States, from Catholicism in the United States. But a man in my position resents deeply so much misrepresentation brought against his country by ignorant and prejudiced religious emissaries; resents it, too, with deepening irony when he beholds the moral ravages which are prevalent in the United States. In South America moral quibbling over the use of indifferent things is as yet happily rare: and the argument of the reformer often strikes me as quite like the quibbling of the well-known Hebrew doctors over whether an egg laid on the Sabbath might be eaten. Again the missionary will find the much maligned countries of South America utterly unable to understand the break-up of the family as displayed in the divorce courts of the United States, matrimonial life is still a sacred institution south of the Amazon: in fact, divorce exists only in Uruguay. As for

suicide, it is scarcely even a problem in South America. This is said in order to make clear how utterly ridiculous the general charges brought by the missionary are.

Very frequently you will hear it said that the Catholics of South America do not practise their religion. Certainly we are ready to admit that bad Catholics exist everywhere. The Latin temperament is sometimes prone to forget for a time the bliss of Faith, and to live in the hope of a death-bed conversion. Again certain republics like Brazil and Argentine, have to confront a serious immigration problem. Large numbers of settlers arrive every year. In some districts priests are scarce, the roads from one place to another long and difficult to traverse, and organizations feeble. Under such circumstances religion is neglected; but this is true of other countries besides South America. Normally, it may safely be said, Catholics in the South American republics are generous and devout. A drive for social welfare in Buenos Aires netted ten million dollars. The Catholic University of Santiago has been built and maintained by the liberal gifts of many individuals: thus, M. F. Irarrazabal, though a resident of Paris, asked for a list of books needed by the University, and supplied thousands of them. At present, the Academy of Medicine, at this University, is being built at a cost of a half million dollars. And so on. Similar examples could be drawn from any other republic.

There should be a closer understanding between Catholics of the two continents. Georgetown University's idea in founding the Pan-American Union, for the cultivation of fellowship with students from South American schools, is a step in the right direction. We need American Catholics in South American life: we need a college under the direction of such Catholics; we need organizations like the Knights of Columbus to offset the widespread activities of the Y. M. C. A., which is well established in every city of consequence and lends itself admirably to promote free-thinking. South American leaders have a great respect for the unity and cooperative enterprises sponsored by United States Catholics, and really keep pretty well informed. Most of all, however, they hope for an era of better mutual understanding, of better work for the affairs of the Kingdom of Heaven.

Evolution and Common Sense

J. A. M. RICHEY

WHEN we consider the subject of Evolution in connection with recent legislation of the States of Kentucky and Tennessee against it, the dismissal of Professor Sprowls from the State University of Tennessee for expounding it, as well as the dismissal from the same institution of four professors for openly sympathizing with him, not to recall many similar incidents within the present year, it becomes evident to the average man that Evolution and evolutionists are not having their own way entirely; and there are, perhaps, more fundamental reasons for

opposing Evolution than appear on the surface. The thoughtful common sense of the average thinking man is, in "science" as well as in politics, a factor worthy of consideration—not only as being capable of affecting a vote or the acceptance of a theory, but because, in the long run, there is a reason or cluster of reasons for his attitude.

After all, science is common sense employing reason in collaboration with observation, investigation and demonstration. Even in its more intricate aspects, it is reducible to common sense in the language of the people; when it is not so, common sense may well see in it sophistry and delusion and a "science" which has bewildered itself in fatuous speculation. "Popular science" is not necessarily popular, nor need it spell reliability; too often, as some of our daily sheets and secular magazines illustrate, "popular science" outreaches in absurdity the assertions of extreme evolutionists, generally emanating from the pen of some writer who has no standing in the scientific world and who disdains the adducing of proofs for his wild statements. Yet, from these, the average man of whom we are speaking, more than that, the man of affairs who is a member of the Board of Directors in the College or University, gets his ideas, in part at least; for he is not ignorant of the evolutionary fairy-tales being dispensed at so much per word for the delectation or detestation of the reader. That all readers do not swallow without a grain of salt all that some professor has written for a Sunday edition or popular magazine is made clear by the action taken in so many instances of late against this very propaganda, as above indicated; evidently, though the fairy-tales be interesting, these are not their only source of information, nor the sole data for a balanced deliberation.

The man in the street is always affected more or less by that aspect of a thing which proves its inconsistency. For example, "Protestantism" has largely lost such limited power as it may have possessed as a moral force through its manifold divisions and sub-divisions, each sect with its own shibboleth contradicting and protesting against every other division and shibboleth, so that it very soon became impossible to say just what Protestantism was. Precisely the same thing has happened among the evolutionists; and it is quite impossible today, to speak intelligently or with authority of "*the theory of Evolution*," because there are so many different theories and schools of thought among evolutionists, none having any greater authority than the others. The *theories* of evolution have become legion; this is so well known by everyone acquainted with the subject that it is not necessary to exhaust one's space by differentiating them with a list of votaries from Darwin to Osborn. No further explication is needed to remind the average thoughtful man that "*the Theory of Evolution*" is a contradiction in terms; there is no such theory as *the Theory of Evolution*. Not only are its phantasmagoria and sophistry against it, but its utter confusion and self-contradictions constitute it an enemy

of science which pretends to confine itself to knowledge and demonstration and investigation based on these—not on extravagant speculations which place fancy for fact and evasion for sincerity.

The "common sense man," whether a College graduate or not, does a little reading and investigating for conscience's sake betimes, and is fairly well versed in the eras and periods of geologic history with their fossil deposits. Alongside this, he is familiar with the varied life of Bronx Park or the traveling menagerie, as well as with the extensive menu of the metropolitan café. In the latter he finds presented, for his more or less intelligent and deliberate selection, forms of life from every era and, practically, every period in geologic and fossil history—or, rather, their natural descendants. Common sense, here, finds a base of operation. What extant creatures are today, that they were in the period of their first appearance on earth, as their earliest fossil remains demonstrate. In other words, there has been no *gradual transition*, no "variation all around the circle" accounting for new forms; no "natural selection" which begat organic change: the forms of life remain substantially what they were when they began to be, whether in the periods of the Neozoic, Mesozoic, Paleozoic or later Archaic eras. Through their varying ages these forms have remained stable; they have not changed; they have not evolved; in fact, they unite to demonstrate the fallacy of materialistic evolution and, while men hold their peace, the stones cry out, and the fossils within them: "He made us, and not we ourselves; we are His creatures and the work of His hands." And, here, we do not claim to be quoting Holy Scripture accurately, but simply to be placing the natural facts in their supernatural association.

That assumed plausibility of this absurd hypothesis, with which the materialist starts out to satisfy himself and his fellows that they can get along without God in the world, amounts simply to a perversion of the very conception of *design*, with which intelligent creation has always been credited. To get along without God—rather, as allies of Satan, to dethrone Him—they must needs endow even the lowest creatures with intuition, aspiration, design and creative power. Some weeks ago, while I was conversing with a national lecturer who is an evolutionist, he met the argument of the stability of species, as against evolution, by saying in substance, with the oyster from the Paleozoic as his example, as follows:

It is probable that some one oyster or pair of oysters felt uncomfortable in their surroundings, there was not perfect adaptation to environment, which means stagnation, so they sought a new environment, worked up to the shore, felt about them the presence of things they became desirous of comprehending with some new sense; somehow conceived the idea of eyes by an innate impulse and actually created in themselves the nucleus of an eye which developed and, with other changes, eventuated in a new creature.

And it did not matter to the professor-lecturer that all the oysters and all the lobsters of all the ages have said and say today: "It is not so!" It is sufficient that in

the sphere of pure imagination, at least, the fancy helps the plot of oratorical fiction, in a fashion plausible, plausible enough to entertain audiences with more or less of materialistic inclinations. Such plausibility is the plausibility of self-deceit and deceiving. The lecturer may be condoned, possibly, on the ground that his lecture is intended to entertain in a tentative rather than dogmatic manner persons of similar leanings; while he may point to some pulpits for such vindication as may seem to him necessary.

A self-made creature, indeed! Even the self-made man does not pretend to be a new creature; and all the modern Solomons, scientists, philosophers, chemists and mechanicians with their combined knowledge and skill cannot create a new organ, much less the most simple form of life, to which some do not hesitate to attribute creative power, though it humble lower than the dust the vanity of those who are wise chiefly in their own conceits. The lie that is loved seems to have saved its face for the time.

All this has nothing to do with the fact that "with God all things are possible" and that He can create in any manner He wishes; it is not this fact that the materialist is trying to prove, and evolution in most of its forms and phases appears on materialism bent. It remains for us to accept the challenge with a universality of action commensurate with the virus to be eradicated. Common sense, assisted by the grace of God, will prevail.

A Catholic Conference on the Law of Nations

A. HILLIARD ATTERIDGE

THE Catholics who met in the four days' conference (October 12-15), at Reading, felt that they were the pioneers of a new movement in England that may have very important results. The conference convened with the Holy Father's blessings and in response to the appeal he made in his Encyclical of July last, in which he called upon Catholics to study the principles of international law in the light of the teachings of the great scholastics and endeavor to promote a true peace among the nations, "the peace of Christ in the Kingdom of Christ." The conference was an effort to make Catholic opinion in England an effective factor in the crusade of peace. Its president was Bishop Cotter of Portsmouth, the Bishop of the diocese, and Cardinal Bourne was represented by one of his coadjutors, Bishop Bidwell.

At the inaugural public meeting there was a large gathering, an audience of all classes, who listened with close attention to an address by Father Bede Jarrett, the Provincial of the Dominicans, on the history and nature of the Law of Nations. Six business meetings followed, held in the Council Chamber of Town Hall, which was placed at our disposal by the Corporation of Reading. The Mayor, a non-Catholic, welcomed the members of the Conference.

The Catholics of Reading are not a very large body, but they and their pastor evidently stand well with their non-Catholic fellow citizens. The historic memories of the Reading of Catholic days before the so called "Reformation," help in no small degree to secure this recognition of the importance of the Catholic Church as a factor in the world's life. The Benedictine Abbey of Reading, now in ruins, ranked for four centuries as one of the "great abbeys" of old England. The only one of its buildings still intact is its fine Gothic gatehouse. This is rented by the Town Council to the Catholics as the home of their social club. The chief Catholic Church of Reading, a beautiful modern building in the Norman style of architecture, stands within the abbey precincts. Its sacristy wall is built on the foundations of the ruined transept.

In this church, a link of the present with England's Catholic days, the Mass of the Holy Ghost was offered on the first day of the conference and the Mass for Peace on the last. "The Peace of Christ in the Kingdom of Christ," was its watchword. The presence of representatives of ten nations, men and women of countries that were ranged on both sides in the great war, gave it an international character. The other members came from many parts of England. They were of all classes, from working men and women to university professors. Many of them were the authorized delegates of important Catholic societies. A notable group were those who came from the active Catholic center that has grown up in the neighboring university city of Oxford, Father Martindale, S.J., with the delegates of the Catholic Social Guild; Father O'Hea, S.J., the principal of the newly founded Catholic Workingmen's College, with some of his students, and Mr. Urquhart, the Dean of Balliol, and son of the famous David Urquhart whose life was spent in advocating the substitution of the reign of law for the reign of violence in the affairs of nations. London sent a group of well-known Catholic journalists. From the north the youngest but not the least important of our Catholic organizations the Knights of St. Columba sent its delegates. Amongst the foreign representatives were Mgr. Giesswein, of the Hungarian Parliament; Mr. Serrarens of Utrecht, the Secretary of the International Confederation of Catholic Trades Unions, representing Holland, and the Princess Radziwill, representing the Permanent Secretariat of the League of Nations. Mgr. Seipel, the Prime Minister of Austria, wrote that if he were not retained in Vienna by the elections he would have come to Reading.

The program of the conference set forth that it was pledged to no political party and to no existing organization. The discussions were inspired by the Holy Father's Encyclical of July and bore throughout upon the question of bringing Catholic principles and well informed Catholic opinion to bear upon current questions of peace and reconstruction. This, said the President, was a duty of Catholic citizenship, a duty to the Holy See. We heard much of the League of Nations; there was a frank recognition

of its defects, but at the same time a feeling that it offered a basis from which a more effective organization might be evolved. Its representative, the Princess Radziwill, reminded us that much more had been told in the press of its failures than of the quiet "spade work" it had been doing. It was not a mere emergency organization only acting intermittently for the avoidance of war at times of international crises. It had settled many questions arising out of the treaties of 1919; it had sought out and restored more than 400,000 war prisoners to their homes; it had dealt with the problem of the refugees in eastern Europe; it had negotiated the loan that gave new life to afflicted Austria; it had secured the acceptance in principle by more than fifty states of a more Christian code of labor legislation; it had converted the Tribunal of The Hague from a court, meeting in times of emergency, to a permanent International Court holding regular sessions. She told us how, although the United States, Germany and Russia did not belong to the League, all three Governments had given their counsel and help to Geneva in the settlement of many practical questions.

The president of the conference, Bishop Cotter, threw out a valuable suggestion that the League would be not a less, but a much more effective peace organization, if the coercive clauses intended to enforce its decrees were struck out of its statutes and it trusted entirely to the permanent exertion of friendly influence, and the authoritative information of public opinion. Another proposal, advocated by more than one speaker, was that it would be a gain for peace if the declaration of war were made to depend not on the mere vote of a cabinet, or a resolution carried in a Parliamentary body, which might be so easily swayed by the war feeling of the moment, or by loyalty to the existing administration, but that before a cabinet decided that the time for peaceful negotiation was over, it should be bound to lay its case before a *national* tribunal, composed of the judges of its higher courts and recognized experts in the law of nations. The court would meet in private, so that it could call for all the facts and documents. Its verdict that a just *casus belli* existed would be some guarantee to the soldier and the citizen that the sword was not being recklessly drawn. If it decided that there was not a just cause of quarrel, or that there was still reason to prolong negotiations, even though just grievances existed, such a decision would be more readily accepted by a whole nation than a message from an international assembly mostly composed of foreign delegates.

It is not possible in a limited space to summarize the work of the conference. In the final meeting (at which reporters were not present) resolutions were adopted as to the best methods of "promoting study and action by Catholics in the interests of peace." It was resolved that these should be forwarded to the hierarchy for their consideration, and a provisional committee (with power to co-opt others) was appointed to communicate with the Bishops, and to take the necessary steps to coordinate the

action of existing Catholic associations in the work of peace. Thus it is hoped that the Reading Conference will be the starting point of an important and effective movement in England in response to the Holy Father's message.

The Russian Catholic Clergy

PRINCESS M. E. ALMEDINGEN

WHEN approaching the question of the Russian Catholic clergy, one should not forget that in the future such clergy may not necessarily have to confine their work within the town areas, but may be called upon to extend it to the villages also.

At its beginning, work among the Russian peasantry will probably require a quantitative rather than a qualitative standard. Masses must be reached and won over, and this involves numbers and numbers of workers. Elsewhere I shall have the opportunity to mention the extreme importance of missionary Orders for the future work in the Russo-Catholic field. Here I will confine myself to the secular clergy.

As is well known, at the present moment this question cannot be practically attended to within the Russian dominions. The Latin Rite clergy are with few exceptions in prison, and we are in the dark as to the period of their bondage. The few Oriental priests, whose numbers were very scanty before the Revolution, are at the present time either in exile or in prison also. It is true that since 1917 their numbers are considerably increased, mostly by converts. Some of those had been ordained in the Russian Orthodox Church, but others came from the laity. Both these categories—laymen as well as priests—want training and instruction. It would be disastrous to suppose that an aged Orthodox priest, on the strength of his orders being valid, can receive the full faculties of a Catholic priest immediately upon his admission into the Church. Yet the years just passed gave one the opportunity to witness a few such cases, when aged priests—converts, would be permitted to preach from Catholic pulpits within a short period after their profession of faith, and the results of this were not always such as one would naturally desire.

One can certainly attribute this to the utter impossibility of giving any religious instruction to the converts, since this, in all its forms, was strictly prohibited by the Soviet as early as 1919. Even if no such prohibition had been issued, one doubts whether the Russian Catholics would have had the economic means for starting some theological school, for their revenues amounted to trifles, insufficient to cover the simplest parish expenses. It is however true that notwithstanding the abnormal financial conditions, a group of young converts succeeded in opening a small Catholic seminary in the winter of 1921, but this seminary has now been closed for some time, and apart from it, there was no other way for a Catholic to obtain his theological training since 1917, when the Imperial Catholic

Theological Academy in Petrograd was closed. One should always bear in mind that the present position is extremely abnormal, and one can in no way measure the future by the standards prevailing today.

Apart from the priests-converts, there is another category of Russian Catholics to whom one turns with greater hope, from whom one expects more in the future. These are young converts from the schools and universities, most of whom entered the Church after 1917. Few of them had been practising "Pravoslavie," Orthodoxy, and perhaps this is just as well in some ways. They may be few in numbers as yet, but they certainly have come to count as individual cases. Nine of them entered the little Seminary in 1921, and four of them had had some previous theological training, and they expected to be ordained somewhere about 1924. At the present, though the Seminary is closed, they are no doubt pursuing their studies, either in Russia or abroad. One is at Innsbruck and hopes to complete his studies this year.

But, naturally, such converts can do their best by remaining in Russia. It is true that some of them were officially compelled to leave the country, but one might say that these cases would have been avoided if greater prudence had been observed.

Though practically no provision for ordination can be made at present, yet some lines for a future which one only hopes will not prove to be very remote, might be laid now. It is quite obvious that the next generation of Russian Catholics, zealous to seek ordination, will have to be trained by their brethren "from the West." This is both inevitable and to a great extent necessary. It is inevitable because one should not close one's eyes to the fact that for many years to come the Russian Catholics, due to their numerical scarceness, will not be able to find all they will need within their own midst. It is necessary because the Western training, when blended with the natural gifts of the East, can in most cases produce most beneficial results; there is a living example of this in the present Exarch of the Oriental Rite in Russia, Mgr. Leonid Feodorov, whose work in this direction was really wonderful, in spite of numerous impediments.

It goes without saying that the centers of Catholic education must necessarily be founded in the big Russian towns, but it must be admitted that this looks very remote just now, and for the present one must be satisfied with what provision can be made for the Russian theological students abroad.

There is another phase of this question which is rather overlooked at times, but which is of vital importance.

The future workers on the Russo-Catholic field must needs be *Russian*. They personally ought to rise to the consciousness that the times are past and over when a fashionable Russian convert sought spiritual sympathy at the hands of the French and Italian priests, and basking in the sunshine of Catholics abroad, eventually forgot all about his duties towards his native land. Russia is for the

Russians, and the Russian Catholics should grasp it at once and use their opportunities to the fullest extent.

Though the project of having the ranks of Catholic priests filled with Russian-born men, may not be realized for some time to come, yet one should not lose it from view. The priests must ultimately be those who were Russian-born. A mere knowledge of the language, however thorough it may be, would not be altogether sufficient. One can realize this, when one remembers how easily the Russians hang the conception of Rome on an "alien" peg, and it would hardly be a mistake to say that the peasantry would not be inclined to listen to the message of Catholicism, unless it came to them delivered by their countrymen.

Blind Leaders

FLOYD KEELER

TIME was when the controversies among our separated brethren raged around such matters as the question of reconciling man's free-will with God's predestination; when they fought with each other over the matter of prelacy, or other form of Church government, and of the ritual used at Baptism, but however bitter their denunciations of each other, they did not generally dispute the matters relating to the Person of our Lord. His miraculous conception, His birth of a Virgin, His being True God and True Man were considered as closed facts, and none who called themselves Christians thought of denying them. But now all is changed, and the fiercest controversies today are waged round that very center of Christian Faith, the Incarnation.

In the so called non-liturgical denominations the minister may readily not expose his real views on the subject unless he chooses to do so, in his sermons, for the rest of the service used consists merely of Bible-readings, hymns and extempore prayers, and these can easily be so chosen and ordered that they might or might not reveal anything definite concerning the minister's belief or unbelief, and it would be his own free choice as to whether or not he should express his views on the matter in public. In the Episcopal Church, however, the situation is different, because the Catholic creeds have been retained in the Book of Common Prayer and one or the other of them is required to be recited in almost every public service. Hence it has always been assumed that when an Episcopalian clergyman reached the conclusion that he could no longer believe in the facts of the creeds, he would, in general, quietly and honestly step down and out and go whither his changed opinion led him. Sorrow might be expressed over his "fall," but no odium could be attached to it, and he was looked upon as an honest man, who, however mistaken in his convictions, was at least courageous enough to face them. One felt fairly certain then, that so long as a man continued in the exercise of the orders of the Episcopal Church, he was orthodox in his views of the Incarnation and held it in the full Catholic sense *ex animo*.

And the majority of Episcopilians would, I think, like to feel so sure of this today, but more and more it is being forced upon them that it is no longer true.

A recent issue of the *Living Church* has a well-worked out editorial entitled "The Incarnation and the Virgin Birth," which is given over to a defense of these doctrines from a scientific point of view, showing how one is impossible without the other and proving it, I presume, to the editor's own satisfaction. I am not here concerned with the validity of his arguments, and not being concerned as to whether "science" thinks it true or not, they leave me more or less unimpressed. The point to which I wish to call attention is that he is defending his doctrine against a statement alleged to have been made by one of their most prominent bishops on the occasion of his thirtieth anniversary in the episcopate, when all manner of churchmen in his diocese gathered to felicitate him. He is reported to have said:

There is no essential connection between the Virgin Birth and the Incarnation. If one's belief in the Incarnation is sincere, and since the Virgin Birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the Virgin Birth.

The *Living Church* proceeds to remark:

We are not interested in challenging anybody's sincerity. We grant the fact, that there are men who solemnly affirm, "born of the Virgin Mary," "who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man," when they also solemnly affirm that they do not believe that our Lord was born of a virgin mother, nor that His entry into human flesh differed from that of the rest of us, nor that He came down from heaven as a step toward being incarnate. The phenomenon that men affirm at the same time that which they also deny is beyond question, for different men can be cited who do it. Sincerity is a quality that is not subject to absolute proof, but we are quite ready to grant that these men are quite sincere. At any rate we prefer to show rather that their position is wholly untenable than that they are personally insincere.

And he continues to set forth his proof through a full page of his paper.

Just previous to the appearance of these words, one of the large secular magazines published an illustrated article setting forth reasons why a certain prominent Episcopalian clergyman "stays in the church," although he is quoted as having expressed disbelief in the Virgin Birth and in various other doctrines which have been commonly held by his denomination. It does not make any difference to me personally whether these men believe in the Incarnation and the Virgin Birth or not, and I do not claim to be able to reconcile their stand in regard to these matters with honesty, sincerity, or even common sense, but I do want to call attention to the fact that the Episcopalian who feels that, to be honest, his public utterances must square with his private views, is placed in a serious predicament. Who is to be believed and followed? On the one hand we have the editor of the most prominent periodical of that Church not only solemnly affirming that there is an essential connection between the Virgin Birth and the Incarna-

tion whilst those in high authority deny it, but, be it also noted, the editor of the *Living Church* is a layman, a Catholic he calls himself, and is therefore supposed to receive his theology from the clergy who have been commissioned to teach it to him. The clergyman was ordained a "priest," according to the phraseology of his Church, and at his ordination he promised "by the help of the Lord" to "minister the Doctrine and Sacraments, and the Discipline of Christ . . . as this Church hath received the same" and the Bishop at his consecration promised much the same things, once more adding thereto his obligation under oath of "conformity and obedience to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America."

I would not for a moment suggest that these gentlemen have been untrue to their promises. Others who have found themselves unable longer to believe in the teachings of the Episcopal Church have felt that they could no longer occupy honored places within it nor could they continue as its teachers. If the Bishop said that "there is no essential connection between the Virgin Birth and the Incarnation" and that a man holding the latter doctrine could say he believed in the former and be sincere, even if he did not so believe, and if the clergyman said, as the article I have quoted makes him say, "I do not believe in the Virgin Birth," yet he goes on day by day saying, "I believe in Jesus Christ . . . born of the Virgin Mary" then the point I would make is that belief in the Virgin Birth is no longer a required doctrine in the Episcopal Church. They are set as teachers over a portion of the Episcopalian flock. What right has a mere laymen to challenge their doctrine unless he is willing to proceed against them to the highest ecclesiastical tribunal and abide by their decision? I do not suppose he is likely to do that, for suggestions of a trial have not gone very far, even though his Bishop does expressly disapprove of much that he has published, and no one is likely to suggest any such procedure for the Bishop of Massachusetts.

Sincerity is not the point at issue, even though the vagaries of Lewis Carroll's folk do seem like sober logic compared with the consistency of such contradictions. The thing I want to emphasize is that those who would believe are placed where they must defy their appointed leaders in order to maintain their thesis that belief is necessary in their religion. Is not this the *reductio ad absurdum* of the doctrine of private judgment? I for one found it so some years ago. The points at issue were different, but the case was the same, was I the infallible authority, or did it exist somewhere else? Christ had promised inerrancy to His Church. Was I to claim to be that Church in my own person? Hardly! The only alternative was to seek for the guide He had left, and I found it where thousands of others had found it before me even though its benefits

must be purchased here

With loss of all that mortals hold so dear.

I pray for those who must be bewildered by this new turn in Episcopalian affairs that they may cease to follow their blind leaders and find for themselves through Faith "the guide which owns unfailing certainty."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

The Colleges and Athletics

To the Editor of AMERICA:

Why "crab" college athletics? The athletic group is the one group in the college world today which "gets its stuff across." And they succeed because they go about the job intelligently.

1. A competent staff of athletic instructors is assembled.
2. That staff possesses real authority over its students.
3. The athletic candidates are gathered by selective draft from the most promising material in the country.
4. The athletic department of the college takes care to equip its students with everything they require for success in athletics.
5. Instructors and students subject themselves to a test which is a most effective sanction upon their work—a public exhibition which wins praise or blame.

Can the literary and scientific departments of American colleges truly claim that they take their work as seriously as the athletic department takes its work?

Are literary and scientific instructors selected with as much care as athletic instructors? Have literary and scientific instructors enforced discipline as effectively as athletic instructors? Are the literary and scientific departments as careful in admitting candidates as the athletic department? Are the literary and scientific departments as well equipped as the athletic department for the work to be done? How do college libraries compare in efficiency with athletic equipment? Have the literary and scientific departments a sanction which is comparable with the public exhibitions of athletics?

Athletics are no hindrance to literary and scientific pursuits, or the Greeks would not have been the foremost race of the ancient world both in athletics and in intellectual progress. What the literary and scientific departments need do is to "take a tip" from the athletic department and go about the job sincerely.

New York.

A. O.

To the Editor of AMERICA:

I have read with interest the lists submitted in your Catholic book contest. I was a bit annoyed by the communication of Rev. T. L. Connolly, S.J., in your issue of November 17, "Where are the opinions of the Catholic colleges? If it were a selection of the season's star football team would we not have heard from many of them before this, etc.?"

We certainly would, for the reason that most of the students are conversant with the football stars because football is the major of all majors in the colleges today, even in the Catholic colleges. There are scholarships for football stars, privileges for football stars, prayers in community for football stars, there is the smile of the faculty for football stars!

Now let me ask Father Connolly how many of the best ten Catholic books in the lists submitted are taken up in course in Catholic colleges. I think if Father Connolly compares the amount of time, energy and money spent on the football team and the English course he will be able to answer his own query. Perhaps Father Connolly has heard of holidays given to the English class; of classes cut for the English class to catch the early train for the library.

In a word the thrust at the football team was uncalled for. Football has brought students and wealth to Catholic colleges and the English course a smile.

Brooklyn.

A. K. WHITTEN.

Intolerance in Politics

To the Editor of AMERICA:

I wonder whether your correspondent from Lowell, Mass., under the heading, "Vote for the Most Deserving," in AMERICA of November 3, did not intend to cast just a deliberate, malicious sneer at Catholics in general, where he so smugly affirms that there are Ku Klux Catholics? Isn't it simply fouling one's own nest, if he is a Catholic? There may be ignorant Catholics, or Catholics in name only, even a few pharisees and bigots, but I am sure that there is not a Catholic in these United States practising Ku Klux tactics and abuses. The average Catholic politician, even, is at least as good as the average non-Catholic in his political life.

Oh! for a little, just a very little bit, Catholics have none at all, of the "stick together" quality of Ku Klux and other people just to get what is our own in all justice. Catholics are the most liberal-minded people on earth, often too foolishly so. In France the population is seventy-five to ninety-five per cent Catholic and is governed by 45,000 Masons. M. J. O'Connell, in AMERICA of November 17, says that Rhode Island is one-half Catholic and has a majority of non-Catholic office-holders. If a Catholic ran for office in my parish, he would get perhaps less than one-third of the vote there. A Catholic man starts in business and gets a zero percentage of Catholic trade. I am sure that most Catholic pastors will corroborate my statements. Is this Ku Kluxism?

Why, liberal-mindedness is a faith with Catholics, just as it is a faith with many Americans that a Catholic could not be President of the United States nor perhaps a president of anything else. If then a Catholic in the 499,999th municipality of the Union asks for a vote "of his own kind," do not conclude that all Catholics are so foresighted, for if we were, we would be as far today as the Ku Klux Klan is in Oklahoma, only without its criminality and abuses. For Catholics held the reins of government before and made good (*vide* Maryland under Lord Baltimore, Austria today under a Catholic priest, etc., etc.).

Oh, for a virile Catholic manhood, striving to get what is its own and only its own, and then sticking together and getting it! Then there would be no need of having to swallow the bigot's sneer or the Klan's vile aspersion, because all good Americans would know a Catholic and, knowing him to be a good American, would stand by their brother. Recall the reference of a Senator from Indiana to the ignorance among Protestants about things Catholic. Whose fault is it?

Bloomington, Wis.

LEO C. POLLACK.

To the Editor of AMERICA:

The defensive eloquence of the Irish race is epitomized in the noble rejoinder of Mr. O'Connell of Brooklyn, "Intolerance in Politics," November 17, to my letter in AMERICA, in the issue of November 3, "Vote for the Most Deserving." To most of Mr. O'Connell's arguments I will concur. In some of his conclusions, however, his eloquence exceeds itself, and prompts me to take up the cudgels of rebuttal.

In the original premises of my letter, November 3, I stated that smug, more or less well-fed politicians, in Catholic communities, circulate propaganda, especially in election times, exhorting Catholic voters to mark the ballots for those "of our own kind!" Now this propaganda is precisely what members of the Klan are circulating broadcast through the land with more or less success, only, of course, the shoe is on the other foot. Klanners say that they are 100 per cent American, but they exclude Catholics, Jews,

and Negroes. Ku Klux Catholics claim also that they are 100 per cent Americans, but—whisper it softly—will ask you to be sure not to vote for Tom, Dick, or Harry because he is a Protestant, a Mason, or, perhaps, a Klanner.

Mr. O'Connell arises in virtuous wrath, and states that I have insulted the Catholic laity of the land because I have chosen to dub the above element, Ku Klux Catholics. Now, to insult, means to treat with scorn. I think I am perfectly justified in scorning any group of politicians or others who fly the banner of bigotry, or endeavor to cast disrepute upon a large body of decent, self-respecting Catholics by venal, insidious actions or words, which are a deliberate perversion of the principles of the Constitution, and are a slap in the face at those of our religious Faith, who are trying, at times against super-human difficulties, to cooperate in civic betterment.

It is not to the point to rehearse again past bigotry, or to recall the misdeeds of a disgruntled minority, who are now moulder in the grave of "innocuous desuetude." One who reads up on past Knownothing periods will certainly concede that our sturdy Irish Catholic forefathers were sorely tried in those bigoted days. But, in nearly every outburst of Protestant bigotry, the Catholic leaders in the communities afflicted, disarmed suspicion by forebearance and charity (*vide*, lives of Carroll, England, Flaget, Hughes, Fitzpatrick and Gibbons), and their non-Catholic neighbors uprose in their might and authority and crushed bigoted outbreaks in the bud.

Right here in Lowell, in the spring of 1831, malcontents, inspired by bigots, set out to burn the only Catholic church in the town, St. Patrick's. Did they succeed? No. Self-respecting Catholics, cooperating with their Protestant fellow citizens, came to the rescue of the little Irish Catholic settlement on the "Acre" and quelled the Protestant mob in short order. A few days later, Rev. Eliphilet Case, a Protestant minister, defended the rights of the Irish Catholics in the town in his newspaper, the Lowell *Mercury*. He stated that those in the small mob who started out to burn the little settlement of Catholics, were "idlers who came here in search of employment!"

If Mr. O'Connell will read up a little more on the anti-Catholic outbreaks in Boston, Philadelphia, and other points, in the nineteenth century, he will find that Protestants (self-respecting citizens) were to the front in protecting churches and Catholic settlements. The Ku Klux Klan is fast disintegrating because of the united attack of decent Americans. It will dissolve faster if certain Catholics "cut out" the bigoted appeal to "vote only for those of our own kind."

Lowell, Mass.

GEORGE F. O'DWYER.

Reaching Out to the Negro

To the Editor of AMERICA:

A highly opportune article by William M. Markoe, S.J., entitled "The Importance of Negro Leadership," which all negroes should read, is printed in AMERICA for October 13. What a benefit it would be to them. It is refreshing to see the great interest which AMERICA and the Catholic press in general are taking in the oppressed Negro race. If the 12,000,000 Negroes in our country knew this, how different their views would be towards the Catholic Church. Being under the impression that all white people hate Negroes, they naturally include Catholics in that category. Heroic efforts should be made to reach them and remove that wrong impression. Could not some pamphlets be prepared for general distribution, showing the spirit of the Catholic Church toward the Negro race? What hope would be theirs if they knew that they have a friend in the Catholic Church? How greatly our apostolic efforts for their welfare would be promoted if they realized the warm affection of the Church for them!

Decatur, Texas.

RAYMOND VERNIMONT.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, DECEMBER 8, 1923

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"What He Has or Can Give"

IT is the teaching of our Blessed Saviour that love does not rest in words but proves itself by deeds. In his famous "Contemplation for Obtaining Love," St. Ignatius observes that love consists in mutual intercourse on either side, "that is to say," the quaint words run, "in the lover giving and communicating with the beloved what he has or can give."

Perhaps we do not ordinarily think of our fellow-men as objects of our "love." If we do not, the reason is that we have departed far, both in our concepts and in our language, from the Gospels and from the usage and diction of our fathers in the Faith. When in one of his famous Pastorals, Cardinal Mercier explained the scope of charity, our English-speaking world recognized with some surprise that "charity" meant first of all "love," not the bestowal of an alms upon a beggar. In our common speech, to a certain degree even in our literature, "charity" had lost its noblest connotations to take on the meaning of something slightly degrading. Yet, as our Lord has taught, it is love that we owe our fellow-men. It must not be restricted to our friends, since even the heathen love those who wish them well. Its object is every child of God, its motive is love of God; it is not a vague sentiment of well-wishing, but a love that must show itself in act, when the occasion demands and the opportunity offers.

At the present moment, the daily press is filled with reports of distress at home and abroad, a distress that is felt more keenly as the time of the usual Christmas festivities draws near. If we are bound to love all men, it is surely in keeping with the doctrines of our Blessed Lord, that we show especial tenderness toward those of our brethren who are in dire want. If our love is genuine, we will consecrate to their relief "what we have or can give." The second phrase hints that giving may mean a sacrifice. Yet it is a sacrifice that will bring happiness.

There can be few keener human joys than the joy which comes when we are privileged to minister to those who suffer.

For all whom we know and love, especially for the little ones, we pray that the coming Christmas may be bright and cheery. But let us not forget our poorer brethren, at home and abroad, particularly our little brothers and sisters in Jesus Christ, the starving children in Germany and Austria. "Whosoever ye have done to the least of these my brethren, ye have done unto Me." Can there be a more beautiful gift to the Christ Child than a gift which we bestow on those who like Himself at Bethlehem, are little ones and poor? That their fathers and brothers were once our enemies is but another charge upon our Christian spirit. There is but one vengeance worthy of a Christian people, and but one revenge for which God will bless us; the vengeance and the revenge of Christian charity.

Prohibitions and Natural Laws

THERE is no use denying that Catholics have been foremost among those to stand up against the wave of prohibitions that is sweeping the country. Whether it be morality by law established, or "patriotism" taught by lash in the hands of a hooded mob, Catholics as if by instinct have as a whole resisted. Various reasons have been assigned for this fact, ranging from indecent insinuations of immorality to accusations of a crime against country. The one real reason is of course that Catholics, more apparently than any others, have that sense of local liberties and local self-government, that is the fairest inheritance of the Middle Ages and of our own early American history. The unfair explanations are amply exploded by the very teachings of Catholics, which above all inculcate obedience to law, which declare that temperance is a necessary virtue, and even inculcate total abstinence for those who need it, or who wish thereby to exercise a salutary act of Christian mortification.

There is however an objection to the Catholic attitude that merits mention. The objection takes various forms. For instance: "Why, the Catholic Church prohibits as much as any other. She prohibits certain books; she prohibits mixed marriages; she prohibits her children to go to non-Catholic schools. The Catholic Church is herself on the side of the Puritans." This from the so-called "liberals." From the other side, the "reactionaries": "You Catholics are inconsistent. Why do you resist us, and yet submit so tamely to the prohibitions of your own Church?"

One very obvious answer to this current objection is that there is a world of difference between using the civil law to enforce the frequently false standard of morality of a minority, and directing the prohibition to the conscience of individuals, as the Church does, leaving the penalty to be enforced mostly in another world by God, who gave the Church power to bind the consciences of men. Another

answer brings out perhaps more clearly the cleavage between the traditional Christian ideal, and the naturalistic and secular ideal of law. The Prohibitionists caused a law to be passed forbidding an action which the common sense of people tells them is not a wrong action in itself. Hence the widespread and deplorable resistance to this law. A thing is not wrong merely by someone's willing it to be wrong, and nothing can change that. There are, however, actions that reason says are wrong, wrong in themselves, wrong before any action of any will or pen declaring them wrong, wrong according to natural law. For instance it is wrong to read a book or newspaper which endangers the reader's faith or morals. No Church or state made that wrong, it was wrong before any Church or state existed. The Church forbids us to read the book because it is wrong to read the book. As the guide of faith and morals appointed by God to enlighten men's minds in His name, the Church makes the law forbidding what is wrong. Even in the case of fasting or eating meat on Friday, the same principle prevails. It is wrong not to do any act at all of penance for misdeeds. The Church mercifully crystallizes this general prohibition into the special ones of fasting, and of abstaining from meat on Friday, and by God's authority declares that reason's prohibition is fulfilled in this way.

Who Pays the Bill?

THE proposal to reduce the taxes, recently made by Secretary Mellon, is more popular than ice-water at the equator. According to the Chicago *Tribune*, the well-known statistician, Mr. Joseph J. Klein of New York calculates that the plan will save the average American family about \$100 per year. A reduction of \$500,000,000 in taxes per year, which Senator Borah believes to be possible, at least if the bonus "grab" is abandoned, is to be welcomed, even in a country so rich in natural resources as the United States.

It is a striking fact, often noted by foreign observers, that few Americans realize the relation of public expenditures to taxes. Even congressmen have been known to act as if under the persuasion that the money to pay for an appropriation could be created by the vote to grant it. If the people knew that every appropriation were to be raised by direct assessment, they would probably think twice before asking it. Because the assessment is frequently indirect, they argue as though public appropriations cost no one anything. They forget that the Government, municipal, State or Federal has no resources, no heaps of gold and silver, nor even credit, except as it derives money and the ability to borrow from the people themselves.

It is quite true that the Federal budget cannot be planned on the narrow lines which limit a budget for a private society or for a family. But there is no reason why the same dictates of common sense and economy cannot be equally applied to the building of a fleet and to the proposal to buy shoes for the baby and the oldest boy. As

Senator Borah observes, bureaucrats at Washington seem to think, first, that the people have plenty of money, and next, that there is no great culpability attached to the waste of money provided by the taxpayer. "I beg to say," he writes, "that that view of the use of public money is marvelously widespread."

Should congressional history repeat itself, Secretary Mellon will probably not recognize his plan after the politicians and the bureaucrats get through with it. However, his labor will not have been wasted, if it succeeds in bringing before the country the truth that if appropriations are demanded and granted, the people of the country must pay for them.

Governor Smith's Diploma

ADDRESSING a convention of Negroes recently held in New York, Governor Smith urged his hearers to make use of all the educational facilities at their disposal. At the same time, he pointed out an important truth when he added that their worth as men and as citizens did not wholly depend upon the number of years they had spent at school. "If it were required that the Governor of New York hold at least a high-school diploma," he said, "where would I now be?" And with Governor Smith, in his diploma-less state, may be ranked George Washington and Abraham Lincoln.

Properly understood the Governor's warning constitutes no argument against the value of a high-school or collegiate training; it is but a commentary, both amusing and valuable, on our tendency to rate worth by scholastic success, or even by the tale of years passed in an institution of scholastic standing. Something of this tendency appears in an argument made by Elihu Root who, in a speech before the American Bar Association, managed to leave the impression that all the shortcomings of the bar and of the Bar Association would disappear, if every aspirant to the law were required to present a bachelor's degree in arts or science as a condition of admission. His simple confidence in the power of four years at college almost disarms criticism.

College faculties have long since learned that the possession of the degree of Doctor of Philosophy means only this, that the holder has spent some years in a more or less successful attempt to discover some new thing, or to show forth some novel aspect of a truth long known. It does not mean that he can teach, much less that he can add anything of value to the delicate process of educating, or even that he can keep order in a class-room. Himself the holder of many academic degrees, Stephen Leacock asserts that the mere possession of the doctorate must not be accepted as *prima facie* evidence that the holder knows anything at all. He is a rock, a scoopful of dirt; his value can be known only after assaying. As for the bachelor's degree, it may mean much or very little. Given a college of merit, with the assurance that the bachelor has utilized his time and his opportunities, one may safely conclude that its

value is high. But in these days, a bachelor may be nothing but a running half-back or a young man who can curve a baseball.

Perhaps the propagandists for the higher education have been stressing the wrong phase of the case. It may be important that a young man have the chance of going to college. Surely, it is more important that he be required to work intelligently after he gets there.

Federal Laundries and Bakeshops

ASPIRING candidates are seeking to make political capital out of the Craig contempt case. But the case is not political at all. It involves, in its latest developments, highly significant principles of government, and may lead to important limitations upon the powers of the inferior Federal courts.

Not the least notable of these powers is that assumed in the appointment of Federal receivers for local public service corporations. A stockholder in another State makes, or is induced to make, the customary representations, and forthwith the elaborate and usually efficient machinery provided by the State or municipality is swept into the dust-heap. The matter becomes "Federal" (magic word!) and Federal machinery, devised by one man on the bench, is set in operation. Thus some years ago, in a case in which the City of New York had a financial interest of more than \$100,000,000, the city was

not consulted, nor even heard, when the question of appointing a receiver for a public service corporation, purely local in its operations, was moved.

Procedure of this kind would have been absolutely impossible, even thirty years ago. But, as this review has frequently urged in many connections, we Americans are fast losing all respect for the principle of local self-government. So far have we departed from the Constitution that, when by clever legal jugglery the way has been opened for control of a purely local public service by the Federal Government, hardly a voice is raised in protest. Worse, in a sense, we calmly accept a court-created situation which makes protest not only bootless and fruitless but expensive and dangerous. Under this theory, there is no reason why the Federal courts should not conduct our laundries and bakeshops. If American communities thus tamely surrender their powers and even insist that the Federal Government assume them, what will be left of constitutional government within another twenty-five years?

The Craig case should be lifted above the plane of mere partisan or personal conflict. It involves some principles that are very obvious and others that are somewhat recondite. Should the power now exercised by Federal judges to commit for contempt be defined and limited? Is it proper and, in the largest sense, conducive to the public welfare, to permit them to appoint Federal receivers for corporations whose field is purely local?

Literature

The Need for More Nonsense

PUTTING down the review of a current novel by a current reviewer, the faithful follower of modern American letters comes to the conclusion that we shall not be saved from insanity unless and until we learn how to laugh. The novel under review told the story of a family afflicted with paresis. A most unhappy tale. Only let a fictionist be intricate enough at the same time that he is dirty enough and his insight will be complimented in brave epithets by the reviewers "of weight" who are quoted in advertisements like so many schoolboys speaking their pieces. We do not need truth in our fiction; we want artistic interpretation of truth, in short, fiction based on truth. If every adolescent genius who lives abnormally or with the abnormal is permitted to reproduce his reactions to his mode of living and make sale of them, a license is being indulged which any lunacy commission would unhesitatingly condemn. And there is no term of years in which to limit adolescent genius: it is the most tragic of mental states: it is unfulfilment. There is even a harsher term for it, arrested mental development. Our young literature will be better off without lunacy, even experimental lunacy. It will be better off with more laughter, much more laughter. Harry Leon Wilson, H. C. Witwer with all his vulgarisms and vulgarities, Ring Lardner and the rest of the comedians

of the quill are what we need. And we need something even superior to these brave rescuers of our risibilities; we need the saving grace of nonsense. If American letters can ever produce a Lewis Carroll or an Edmund Lear we shall have reason to rejoice that American letters are achieving something for civilization.

Since Hilaire Belloc produced his ripe book of burlesques for bad babies no tolerably fair nonsense has come to amuse a wobbly world. The literary gentry appear to believe that clowning is beneath them. But when the robust Belloc can dash from the main highway of his genius and perform startling cartwheels in pleasant by-fields what man capable of doing likewise (and he must, verily, be a capable man) can have the presumption to abstain for the sake of mere dignity? True, there are learned and gifted persons who write burlesque that approaches sheer nonsense, Stephen Leacock, Carolyn Wells, for instance. The late Bert Williams was the most recent American master of the art. This colored actor's inventions regarding the great negro "figgerer" who had two memorable conversations with the devil is a gem of nonsense undefiled by the slightest hint of reason. Also, Williams' story of the haunted house and the colored preacher risking the night therein to be visited by hot-coal eating cats who "couldn't do nothin' 'til Martin

comes," is the acme of nonsense. And perhaps the best nonsense story ever invented on this side of the Atlantic, even excelling Twain's "Jumping Frog," is Williams' sad tale of Bozo, who lived in the hollow of a tree in the Belgian Congo. Williams never finished this tale. It was too sad for him to finish. He would tell it with large tears in his voice and an immutable sadness of countenance. It was sublime nonsense. Williams' cloak was buried with him; nobody has inherited his throne as America's king of nonsense. The man had literary gift, authentic, or one might even say autochthonic.

We have Oliver Herford now, who occasionally produces a genuine whimsy, and Gelett Burgess' Purple Cow may be admitted as true nonsense, although not of the highest grade. A vaudevillian of some consequence, Joe Cook, creates genuine nonsense, his story of his ambition to imitate four Hawaiians and his reasons for not imitating four Hawaiians being of literary value. Roy K. Moulton can also be classed as an apostle of true nonsense, his facility for bestowing titles upon himself, such as "Knitting Champion of the Great Open Spaces" or "Literary Critic of the *Subway Sun*" being very good fun. Rube Goldberg, the amiable cartoonist, with his "Foolish Questions" series and his lunatic inventions earns perhaps the first place in our living ranks of nonsense exponents, and George McManus came close to the classic when he invented the whimsy, "The 'i' is silent as in potato."

The researches of Doctor Traprock have some claim to be considered native nonsense, although, in essence, the attempt is to make parody; whereas the essence of nonsense is not parody, but sanely directed insanity. We have very much less than our portion of this salt of letters. And even when we have it in its most perfect prose state, as we have had it in the past, we have never reached out into the ultimate sublimity of nonsense, for truly great nonsense is versified nonsense. Lewis Carroll and W. S. Gilbert demonstrated this fact. Throughout all the mad adventure of Alice in Wonderland we smile and sometimes chuckle at the prose narrative; it maintains a high level of inverted excellence. But when the walrus and the carpenter take the oysters out for an airing it is time to lay down the book and roar with laughter.

It will be long before England produces the like of either Carroll or Gilbert. The only pair we can think of as equalling or even excelling the performances of these masters of nonsense are Chesterton and Belloc, both of whom are far too serious in their humor seriously to emulate the authors of "Alice" and the "Bab Ballads." When we read so moving and fantastic a piece as this from Chesterton we know to what depths of mad musing his sportive genius can reach in its all too rare sportive moments:

"The gallows in my garden, people say,
Is new and neat and adequately tall.
I tie the noose on a knowing way

As one that knots his necktie for a ball;
But just as all the neighbors, on the wall,
Are drawing a long breath to shout "Hurray!"
The strangest whim has seized me. . . . After all
I think I will not hang myself today.

"Tomorrow is the time I get my pay,
My uncle's sword is hanging in the hall,
I see a little cloud all pink and grey,
Perhaps the rector's mother will *not* call. . . ."

Where is there anybody besides what Mr. Shaw calls the Chesterbelloc that can do such noble nonsense? The broad and serviceable comedy of which several Americans are capable cannot, of course, aspire to anything like peerage with their classic stuff. I, for one, would sacrifice all the Freudian, psycho-pathic, introspective, dogmatic degeneracy of American genius, even if this mess of matter were to contain what might afterwards be acclaimed "the great" American novel, for one good piece of nonsense, for an epic recording the destruction of a new Jabberwock, or a salute like Chesterton's "Ballade d'une Grande Dame."

It is an obvious jest that we need no more nonsense, that our young men and young women of the *vers libre*, impressionist and motion picture schools of art are producing nonsense enough. But it is a jest that has not even the bearing of a joke, because it has no foundation in fact. Our young geniuses are not producing nonsense; they are making rubbish. And whereas the first is granted to men by God for their diversion, the second is an invention of the devil for their destruction.

JOHN B. KENNEDY.

The College Vote

IT was a Boston shop that used to display the sign "The Tonsorial Barber Parlor." Quite as redundant is our statement that the first college list of the best ten Catholic books came from Boston, and the second list from near Boston. But that is as it should be, the native would tell you in unfeigned seriousness, for Boston is undoubtedly superior in a literary way. In this instance, there seems to be foundation for the vaunt, since the students of Emmanuel College, Boston, were sponsors for the following choice, the first to be received:

"Fabiola"	Cardinal Wiseman
"My New Curate"	Canon Sheehan
"The Hound of Heaven and Other Poems"	Francis Thompson
"Fine Clay"	Isabel Clarke
"Come Rack, Come Rope"	Monsignor Benson
"The Thirteenth of Centuries"	James J. Walsh
"By What Authority"	Monsignor Benson
"Trees, and Other Poems"	Joyce Kilmer
"The Dream of Gerontius"	Cardinal Newman
"Saracinesca"	Marion Crawford

Despite the fact that Holy Cross College, Worcester, has a remarkably fine football team, it is bookish enough to be the second college to submit a list of favorite books:

"My New Curate"	Canon Sheehan
"Faith of Our Fathers"	Cardinal Gibbons
"My Unknown Chum" (Aguecheek)	Charles B. Fairbanks
"Idea of a University"	Cardinal Newman
"Europe and the Faith"	Hilaire Belloc

"Marie Antoinette"	Hilaire Belloc
"Collected Poems"	Francis Thompson
"The World Problem"	Joseph Hussiaein
"The Church and Science"	Sir Bertram Windle
"Bethlehem"	Rev. F. W. Faber

As a foil to the insinuations, printed in another column of AMERICA for this week, that the colleges are more lax in literary than in athletic matters, is our report of the intense activity of the colleges in regard to the best ten Catholic book symposium. Though great results were not expected before the latter part of December, more than two dozen colleges have already responded and a large number of promissory letters have been received. The dominant impression from these lists is that college men do not spend their entire time shouting vociferously for the team and that college women are not eternally preoccupied with teas and talks. For the choice of books shows a certain maturity of judgment, a discriminating taste and a surprising familiarity with the best Catholic literature.

In his "Directory of Catholic Colleges," Father Ryan lists sixteen Universities, fifty-three Seminaries in addition to a far larger number of religious seminaries and training schools, and one hundred and fifteen Colleges. It would be visionary to expect all of these institutions of Catholic education to respond to our invitation of submitting a list of best books. However, the Editor confidently hopes that the majority of the more important Colleges and Seminaries of the United States and Canada will appear in our catalog of those who have participated in this college canvass of the best ten Catholic books.

THE EIGHTH DAY

Hark, the stroke
Of an hour gone!
So thy folk,
O Time, pass on
With memories souled
By thee and thine
To hour untold,
The Now Divine.

Lo, the chime
Of moment passed!
Thus, O Time
Shalt thou at last
Win back to naught;
Yet shalt thou be
Ticked off in thought
Eternally!

FRANCIS CARLIN.

REVIEWS

The New Poland. By CHARLES PHILLIPS, M.A. New York: The Macmillan Co.

One article, at least, of the Versailles Treaty met with the hearty approval of all Americans, irrespective of politics or creed, that which restored the complete and absolute independence of the Polish nation. After a century and a half of suspended life as an independent State, Poland lives again, and is preparing herself for nobler destinies. In his fascinating volume, Mr. Phillips, who as a member of the Red Cross Commission to Poland, had every

opportunity to study the people, and to view it from every aspect, political, social, economic, artistic and religious, reveals the soul of the nation. He does so with genuine poetic insight, with marked literary power and with sincere sympathy for a great race.

If the pages of Mr. Phillips turn now and again to the tone of the panegyric, he may be easily forgiven, for the subject he has chosen has evidently deeply stirred a writer who is so readily swayed by all that is beautiful. He paints vivid pictures of the cities and plains of Poland, of its leaders and its people. In special chapters he brings before us Paderewski, Pilsudski, the Chief of State and the peasant statesman, Premier Witos. Lwow, the "Nest of Heroes," "Poland at Play," royal Krakow are admirably described. Mr. Phillips authoritatively deals with such vital problems as Poland and the sea, the Pole and the Jew, the land and the peasant. From every point of view, the book is a valuable addition to one of the most interesting chapters of modern history. It is to be regretted that such a timely and interesting volume should be without an index.

J. C. R.

Fifty Christmas Poems for Children. Selected by FLORENCE B. HYETT. New York: D. Appleton and Co. \$1.00.

The Treasure Book of Children's Verse. Edited by MABEL and LILIAN QUILLER-COUCH. New York: George H. Doran Co. \$3.00.

The Boy's Book of Verse. Compiled by HELEN D. FISH. New York: Frederick Stokes Co. \$2.00.

There is a strong possibility that the children who are fortunate enough to receive these books for Christmas will have to exercise patience towards their elders. So attractive are the three volumes that the Olympians will be tempted to confiscate them, even though they are intended for the pleasure and education of the young. In addition to many new poems, here are the verses that used to thrill in the days of long ago; here are the rhymes and jingles that often made captive a wandering attention or gave wing to vague fancies. For the children, the anthologies are true treasure troves that will yield precious gems in abundance. Even the rollicking boy whose mind is set against poetry cannot resist the array in "The Boy's Book of Verse." First there are "Outdoor Poems" and then a goodly number of "Poems of Peace and War." Most interesting are the forty odd "Story Poems" and the well selected "Songs of Life." All the poems have been chosen according to wide experience of the tastes of boys themselves.

Old fashioned notions that children must be trained whether they like it or not have had no place in the compilation of "The Treasure Book of Children's Verse." This is a handsome volume superbly illustrated in color, admirably arranged and artistically edited. The variety and good taste of the selections make them suitable for the captious preferences of children of all ages.

Especially attractive to Catholics is "Fifty Christmas Poems for Children." The book, because of the great number of Catholic authors whose verses are reprinted and the deeply religious tone of the other carols, is to be most highly commended as a suitable Christmas gift. The alien spirit that characterizes the commemoration of the Birth of the Saviour has no place in this anthology. Rather is it a sweet, glowing tribute to the poverty and love of the Christ Child.

G. P. L.

The Economic Effects of the Reformation. By GEORGE O'BRIEN. New York: Benziger Brothers.

The one point clearly established by this essay is that the economic struggle as we know it in its modern phase, a warfare between unregulated capitalism and an all regulating Socialism, is due to the teachings of the Reformers. By such doctrines as private judgment, justification by faith alone and predestination not only was religion reduced to mere subjective attitudes, void of standards, but the whole field of human worth and endeavor was

narrowed down to an unhuman spirit of aimless acquisitiveness. In the words of one of the many authorities quoted by Dr. O'Brien in substantiation of his thesis, the Puritan conception of the fulfilment of one's vocation "led in its practical consequences to the separation of ethics from theology and metaphysics, to a neglect of the sympathetic as opposed to the egoistic grounds of action. Out of this there arose that atmosphere of practical materialism in which the modern 'monied man' lives." Socialism, it is true, arose as a reaction from this spirit of *laissez-faire*. But as the author shows, its concentration in materialism and the fact that its Utopianism has been able to gain the foothold it has, is due to the same Protestant teachings and to the subjectivism of modern thought in general, which owes its origin to the distinctive doctrines of the Reformers. In these days frequent mention is made of what in cant phrase is called a sense of values, but such values are not standards. The one is to the other pretty much what moonshine is to sunlight. As a help towards a sounder evaluation of standards, Dr. O'Brien's very scholarly book is a real contribution not to economics merely but to the more general field of education and enlightenment.

M. F. X. M.

Theodore Roosevelt. By LORD CHARNWOOD. Boston: The Atlantic Monthly Press. \$2.50.

Calvin Coolidge. By HON. R. M. WASHBURN. Boston: Small, Maynard & Co. \$1.50.

Conducted by fate over the same path to the White House two men could hardly be more dissimilar temperamentally than the Apostle of the Strenuous Life and that first red-haired President of the United States whose motto is reported to be: "What I don't say won't hurt me." Lord Charnwood offers "a considered judgment, not a eulogy" in his view of Theodore Roosevelt. For this he was "briefed" so as to be judicial and impartial in his estimate of his subject posed against a background of American political and economic conditions. He has not escaped a partisan influence, nor the effect of manifest infatuation in his interpretation of the character he deals with. A long and hitherto unknown Roosevelt letter strangely found in Ireland is one of the most interesting features of the book.

Mr. Coolidge's "first biographer" is a former political colleague and his "amazing story of fact, philosophy, humor and eloquence" would serve for an all-round campaign manual. The story of the President's career is of extraordinary interest as typical of old-fashioned New England life and of the strange incidents that have so often marked progress to place and authority in our democracy. The thirtieth of our Presidents is yet much of an enigma to his fellow-citizens, but the fast crowding preparations for the coming national political campaign seem destined to solve this. As to his taciturnity, one of the most expert of Washington observers recently declared: "Whenever Calvin Coolidge has anything to say he will say it, and say it in a manner that will be clearly understood by all concerned."

T. F. M.

Memories of the Future. Being Memoirs of the Years 1915-1922. Edited by RONALD A. KNOX. New York: George H. Doran Co. \$2.00.

As the sub-title announces, these are the memoirs of the future Lady Porstock, mythical maybe but nonetheless a convincingly real and charming personality. From the summit of her three score and ten she looks back on the strange old conservative order of the twenties, so soon to give way to the new freedom of the forties and fifties, compared to which our present day is in the twilight of the Middle Ages. Lady Porstock is thus not a mere futurist but a lady with a past. She has the unique advantage of seeing her past as our future. She is never dull, nor is she content with being merely amusing but hides in her bushel of chaff many a sparkling nugget of true wisdom and delivers many a telling blow against the smug pretension of our so called modern

art and education and religion. That she was to follow the example of her gifted creator, the author, and in the midst of universal change embrace the old unchanging Faith causes no surprise; for what can be the purpose of such a fund of humor and vision except it flower into a saving grace.

H. T.

BOOKS AND AUTHORS

The Moderns: VIII. Hall Caine.—The world, for most people, consists of a few friends, an occasional acquaintance, and some familiar landmarks. In the eyes of Hall Caine, the universe is crystallized in the Isle of Man, a scrap of land in the Irish Sea midway between England and Ireland. In this small acre, he sees the world reduced to a stage; he finds in the hearts of the Manxmen all the passions and loves and hates and revenges of all humanity. Unfortunately, he is impressed by the gloom rather than the joyousness of his people. He chooses the themes that are sombre and dour and even repellent. Always in the background are heavy clouds and rumblings of thunder and threatening storms. He is the exponent of a distinctly Protestant despair, and has never experienced the serene hopefulness that comes from the Catholicity which he occasionally attacks. In the technical aspects of novel writing, Caine has achieved success. His settings are vivid, his characters vital and his power of rising to a gripping climax is tremendous. Some of these characteristics, though in a lesser degree than in his earlier novels, are evident in his latest book, "The Woman of Knockaloe" (Dodd, Mead. \$1.75). Quite frankly he professes that this is a book of propaganda against war. The scene is an internment camp for Germans erected on a farm in the Isle of Man. Here he mirrors the bitterness and savagery and hatred engendered by the last war and the consequent peace, especially in the protagonist nations, Great Britain and Germany. Since his aim in the book is solely to spread pacifism, the novel element has been subordinated. There are many elements in the story that need to be and shall be easily excused. But no pardon can be given, artistically or ethically, for the miserable denouement of his so-called parable. After portraying with remarkable power the aspirations of Mona and Oskar towards a nobler ideal of charity and love, he basely hurls them into the sea in a double suicide. Such an ending is lame artistically and vicious morally. It becomes a greater outrage when he clothes the cowardice under the delusion that it is a pure sacrifice to Jesus. He vitiates his plea for world peace and the reign of the charity of Christ.

Fiction.—A cinder buggy, be it said for the curious, is the two-wheeled metal pot which carts away slag from the iron furnace. Garet Garrett in "The Cinder Buggy" (Dutton. \$2.00), makes it a fitting title for a story which skims the dross from the steel industry and reveals a romance apparently alien to smoky Pittsburgh and its environs. The author explains graphically how the recalcitrant ore is converted into the steel rail; beyond this, by the alchemy of a powerful but clean imagination he imparts to his characters a ruggedness akin to the metal he treats of. He should, however, correct his concept of God and remember that God is omnipotent.

No real boy is complete without a suitable dog. Hugh Walpole, being as he is one of the best interpreters of boy life, realized this fact and has, therefore, in "Jeremy and Hamlet" (Doran. \$2.00), written another story of his famous Jeremy esquired by the most snobbish of dogs. The book, though of a boy, is not only for boys; rather is it for the grown-up who has not become completely ossified and has a spark of youthfulness left. Under the charm of Mr. Walpole's telling, Jeremy thinks and talks and acts like the amusing young cubs of whom we ourselves are so fond.

The author of "Merton of the Movies" and "Ruggles of Red Gap," Harry Leon Wilson, supplies as many chuckles and records as many droll situations as ever in his latest book, "Oh, Doctor" (Cosmopolitan. \$2.00). A hypochondriac, fearing everything

blooms into a dare-devil who fears nothing; his pretty nurse enters into a life contract with him and the bankers who bet against his death are glad to be rid of their wager. With Mr. Wilson's humor and satire playing over such a complication, the book cannot help but be interesting and tonic.

In the two elements that make for interest, surprise and suspense, Mack Cretcher has shown himself a master in his novel, "The Kansan" (Doran. \$2.00). Indians, plagues, criminals, and crooked politicians stand in the way of this booming western town of the early sixties, and from one thrill to another, the events proceed to the unexpected. The author exhibits throughout a sense of the moral law such as many modern writers seem incapable of presenting.

The foregoing books are wholesome and invigorating; they are in direct contrast to "Wife of the Centaur" (Doran. \$2.00), by Cyril Hume. The downfall of Jeffrey may be taken as an unconscious revelation of the peril that besets a young Catholic student in a non-Catholic institution. Though the novel has merit in a literary way, it is neither solid nor virile in tone or thought. The author aligns himself with the group of writers who are commercializing the sordid emotions of fashionable society. This is his first novel; maturer years may bring with them the realization that he has wasted his talents on such a story.

R.L.S. in Latin.—It would be an impertinence, save perhaps for Mr. Godley, to praise the mastery of Latinity and Latin metre displayed by T. R. Glover in his Latin translation of Stevenson's "A Child's Garden of Verses," under the title "Carmina Non Prius Audita De Ludis et Hortis, Virginibus Puerisque Canto" (Appleton. \$1.25). Who will not smile appreciatively at the following rendering?

The organ with the organ man
Is singing in the rain.

Saevit Juppiter imbris
Sed cantat fidicen cum cithara madens.

Throughout the book the original is translated with surprising fidelity and economy even when it is most stubborn and baffling. Beds and toys and lead soldiers and even "Bachelor's Buttons" reveal Dr. Glover's resourcefulness. If at times the English has a charm too evanescent, an undertone too elusive to be imprisoned in a translation, that is Stevenson's merit and not Dr. Glover's fault. The very titles are a delight, and are borrowed not from Horace merely but from the Vulgate and the Breviary. Witness "*in imagine pertransit homo*," "*illuc passerem nidificabunt*," "*ales diei nuntius*." Even a reader of but little Latin will marvel at the variety, though he cannot appraise the merit, of Horatian, Ovidian, and Catullan measures to which Stevenson sings.

Books for Boys.—The latest of William Heyliger's volumes, "The Spirit of the Leader" (Appleton. \$1.75), is in keeping with his other wholesome boy books. It tells the story of a group of High School students, under wise faculty advisement, managing their own affairs and learning in the best of schools, experience, those practical lessons in citizenship that will make them responsible American citizens, when the real vote comes.—The author of "Jackson of Hillsdale High" (Appleton. \$1.75), Earl Reed Silvers, is to be congratulated on a forward step he has taken in providing not alone good entertainment for his readers, but in so handling the characters of the story in their vacation and school occupations that something of the "spiritual" struggles to which youth, even youth, is subject are held up in a most attractive light and gently allure the young reader to imitation. While sacrificing depth and complicity of plot, Mr. Silvers teaches well a good lesson in the natural virtues.—A splendidly written story of mystery, adventure, incidental information and boy-life as known in the 80's, is "Trust a Boy!" (Macmillan. \$2.00), by Walter H. Nichols. Let none think that because Warren, Dord,

Hugh and Wesley are not the modern athletic heroes of most of our late juveniles, they are less real boys, less heroic or that their adventures are less thrilling. It is a story for boys from twelve to three-score.—The first book of fiction to come from the pen of Rudyard Kipling since 1917 is "Land and Sea Tales for Boys and Girls" (Doubleday. \$1.75). There are ten stories and six bits of verse in the volume. The verse is not Kipling at his best nor is the interest average high for the stories. In fact this volume appears amateurish alongside of the best American writers of boy's and girl's stories.

Books for Children.—One of the special recommendations of books for children now-a-days is the precaution taken to grade the text to suit the age of the readers. Young and old, however, will rejoice in the fairy romance of "Billy Barnicoat" (Dutton. \$2.50), by Greville Macdonald, which relates how a boy cast up by the sea recovers his inheritance in spite of all sorts of malevolent obstacles. In "Lady Green Satin and Her Maid Rosette" (Macmillan. \$2.00), readers aged from eight to ten, will find a delightful translation from the French of Baroness des Chesnez of the adventures of Jean Paul and his performing mice, long a favorite among French children. For little folks of five to six, "Charlie and His Puppy Bingo" (Macmillan. \$1.25), by Helen Hill and Violet Maxwell will reveal untold delights.

Some of the "moral" verses in "Cheerful Children" (Beckley-Cardy Co.), by Edmund V. Cooke, may be a little beyond the understanding of the younger children. With this said, there can be only words of the highest praise added. Even the rollicking lilt of the verses suggests the spontaneous joyousness of the healthy child. The author is particularly happy in seeing the world through children's eyes, as when he writes:

And the moo-cow-moo's got deers on his head
And his eyes stick out of their place,
And the nose of the moo-cow-moo is spread
All over the end of his face.

William Donahey and Effie Baker are personal guides to all little children in the trip through "Teenie Weenie Land" (Beckley-Cardy Co.). They tell of many interesting people and meet with many amusing adventures, and best of all show many curious pictures.

Aspects on Life.—Bliss Perry in the first essay of "The Praise of Folly" (Houghton, Mifflin. \$2.00), makes the "Encomium Moriae" of Erasmus an occasion for criticizing certain standards in the minds of would-be educated people. The Latin word for More means a fool; "What an odd name for the cleverest man in England. And is not Thomas More's real charm in his innocence of soul, his unworldliness, the happy folly of an unspoiled nature?" So Erasmus would amuse himself by composing a panegyric upon foolishness which shall be an encomium of More himself. From this introduction, Mr. Perry goes on to make a plea for more simplicity and sincerity in life and especially in the fields of education. In the same clear and vigorous style that characterized his other books, he looks at the life and writings of Burroughs, Emerson, Lowell and Wilson from an original point of view.—As Horace had full liberty of singing as much as he pleased of his Sabine Farm, so Dallas Lore Sharp may be easily pardoned for again writing of his Hingham Hills in his new book, "The Magical Chance" (Houghton, Mifflin. \$1.75). Throughout the eight bright essays, the author's cameos of country life "fan to fire," as Burroughs remarked of him before, "the single spark of nature within us." Mr. Sharp insists that there is a magical chance for us all and a deposit of romance in the slag of our souls. His cry for private ownership and his lament at our nation's spiritual inertia show that he has a concept of true ethical and religious foundations.

Education

How Well Do Tests Measure? The Fourth in a Series on Intelligence Tests

THE question before us is a simple one that can be answered only by an appeal to factual evidence. The quality that tests attempt to measure is that intellectual power which enables a child to succeed in school work. If competent teachers who have been in contact with children for a sufficient length of time give them by their estimates and marks the same relative standing in school intelligence that a test does, then the test can claim to be as accurate a measuring instrument as the combined judgments of these teachers. If we wish to determine the accuracy of a ruler, we compare it with the standard in the Department of Weights and Measures. It would be ridiculous to ascribe to it more accuracy than is possessed by the standard by means of which its own accuracy is established. Likewise, if teachers' estimates and marks are the norm for judging the reliability of a test, the test can never be shown to be more accurate than these estimates and marks. In quality, it will surpass a teacher's estimate to the same extent that the judgment of a group of trained observers surpasses that of one teacher who may chance to be poorly equipped. In readiness, it will have the advantage of providing in an hour what would otherwise require days, weeks, or months.

Any advocate of tests who asserts that mental scales measure more than this special form of intellect—this *facultas comprehensiva academica*—or who ascribes to them more reliability than is here postulated, is speaking carelessly and unscientifically. That such claims have been made the writer does not deny. He will take up the cudgels as valiantly as any man against those guilty of such exaggerations. But the fact that a test does not do everything does not prove that it is incapable of accomplishing anything. How well does it accomplish the rather restricted thing we have claimed for it?

A test does what we have claimed for it to the extent to which there is correlation between scores in the test and teachers' estimates and marks. A correlation is the agreeing of one thing with another. If the best mathematicians are always the best poets, there is perfect positive correlation between the two abilities. If the best mathematicians are always the worst poets, there is perfect negative correlation.

For the sake of convenience in discussing the matter, we call a perfect positive correlation 1.0; and a perfect negative correlation, —1.0. A correlation of 0.4 is not wholly bad. It means, roughly speaking, that things agree about 70 per cent of the time. A correlation of 0.8 means about 90 per cent agreement.

Numerous studies have been made of the correlation between scores in intelligence tests and teachers' estimates and marks. Gates found an average correlation of 0.4 between the Stanford-Binet Test and achievement in

Grades I and II, and of 0.63 between the Otis Test and achievement in Grades IV to VIII. Wallin, who is decidedly hostile to tests, found a correlation of 0.65 between teachers' estimates and the Stanford-Binet. Jordan, who is by no means a blind advocate of mental scales, and whose recent studies are as damaging as anything hitherto published, reports a correlation of 0.73 between teachers' estimates and the Otis Test. In an earlier study by the same author, the lowest correlation between intelligence and grades was 0.409.

Other studies are concerned with the causes of correlations that are lower than might be expected, or with the extent to which two or more tests, supposed to be accurate measures of intelligence, agree among themselves. In this last-named field Geyer and Jordan have done important work.

Both the prescribed length and the nature of this article forbid our describing in detail the work of such investigators as Breed and Breslich, Viteles, Hansen and Ream, Gillingham, Proctor, Cobb, Stone, Root, Holzinger, Chapman, Terman, Colvin and MacPhail, and Bridges. Some of these writers approached their task with no trace of prejudice in favor of tests; and all of them, I believe, were honest. It is on the strength of such pieces of evidence that the present writer, desirous only of arriving at the truth in the matter, has reached the following conclusions.

(1) It is certain that a child who does very well in a mental test—roughly speaking, whose mental age exceeds by one year his physical age—is able from the purely intellectual standpoint to comprehend what is taught in school and do the work required satisfactorily.

(2) It is not certain, however, that the child will actually succeed. Physical, social, moral, or environmental factors to be described in a later article may hamper him.

(3) In the elementary grades and the beginning of high school, a child's submission to authority is such that many of the factors mentioned are prevented from exercising their full deterrent effect. In these grades a mental scale is a dependable instrument of prognosis certainly in four cases of ten, and as a rule in as many as six or seven. In the universities, where inferior students have to a large extent been eliminated by earlier failure and where greater insubordination, neglect of duty, and dishonesty are possible, the correlation between ability and achievement is so low that a test has practically no prognostic value at all.

(4) If a child scores very low in a properly administered mental scale—specifically, if he is two or more years below the normal mental age for the class he is in—it is certain that his work in the immediate future will be unsatisfactory.

(5) If after administering one intelligence test to a group of one hundred pupils and placing them in three groups according to their scores (let us call these groups A, B and C), we re-group them according to the scores made in a second standard test, the displacement will be

between 20 and 50 per cent. This of course is damaging to tests, showing as it does that their testimony does not agree. As a rule the displacement consists in having the lowermost pupils in Groups A and B fall among the leaders in Groups B and C, and *vice versa*. Double displacements (from A to C and C to A) are very rare.

(6) Tests do not have the precision of a device that measures with hair-line accuracy. They give us such rough classifications as Certainly Fit, Average or Doubtful, and Certainly Unfit. If any claim they do more, attack them. If any disbelievers in the soul and free-will boast that they will perfect their technic until they can measure perfectly man's mind and even his character, attack them. But do not attack me as if I had said the same thing. My announced purpose from the beginning was to hold a middle course between two raging whirlpools of exaggeration. It is here that we may hope to find the truth.

It seems to me that if I were one of these implacable foes of tests and were criticizing my own articles, I should be inclined to retort as follows:

"If this is all you claim for tests, it seems to me they lack that unique, transcendent power which is ascribed to them. I myself could compose a searching examination which would give me a very fair idea as to who is a promising pupil and who is a dullard."

Undoubtedly you could. But if you used your examination on a large scale, you would labor to condense it so as not needlessly to fatigue the examinee and yourself. If you had help in the administering of it, you would wish to arrange it so that any two persons would score it in the same way. You will find, too, after some experience, that it was imperfect; that the questions here and there were equivocal, or non-indicative, or hopelessly difficult, or ridiculously easy. You would also be obliged to keep a record of many scores until you learned what score really indicated a promising pupil; which, a dullard. You would work for some years on your instrument if you became really interested in it.

And when you were finished, you would have an intelligence test.

AUSTIN G. SCHMIDT, S.J., PH.D.

Sociology

Publicity in the Coal Industry

ALTHOUGH the United States Coal Commission was appointed as a fact-finding commission, it nevertheless has made a number of excellent recommendations, one of which, at least, should not be cast into oblivion. The Commission states it as its conviction that publicity of costs, prices and profits in the coal industry must be provided to protect the interest of the public. Only a knowledge of the facts with respect to all the costs of mining and distributing coal furnishes an objective basis

of evaluation upon which the reasonableness of prices and profits can be determined. Huge hidden profits become possible largely because of prices that must be considered exorbitant when put into relation to the costs of mining and distributing coal.

Secrecy with respect to mining-costs has strengthened the monopolistic position of anthracite land-owners and operators. Outside of a few million tons of anthracite coal mined in Wales and exported chiefly to the Continent, practically all of the anthracite coal is found within an area of about 500 square miles in eastern Pennsylvania. A small number of corporations, estates, and individuals own these coal lands. It is estimated that there are still fifteen billion tons underground-reserves in Pennsylvania, of which ninety per cent is controlled by eight coal companies and affiliated corporations. Nature has therefore given a monopoly in anthracite coal to a small section of the earth, and this natural monopoly has been seized by a few who have known how to exploit the bounties of nature for their own gain. Lack of publicity of cost accounting has made this exploitation possible.

The archives of the Supreme Court of the United States are filled with the documents of cases relating to monopolistic combinations between railroads, coal-mining and coal-selling companies. Various devices were employed so to control the supply of coal that the fixing of its price was absolutely assured. The Pennsylvania Constitution, in effect January 1, 1874, prohibited common carriers from mining and manufacturing articles for transportation over their lines; the Hepburn Act, passed by Congress in 1906, made it a Federal offense for any railroad to enter directly or indirectly into the production and sale of coal in competition with any shipper on their lines. These legal prohibitions became necessary because of the flagrantly scandalous abuses that were caused by such exploiting combinations; however they acted merely as an incentive to corporation lawyers to find other ways whereby the same goal could be reached without violating the law. The public has not experienced much relief from the sharp practises of those controlling the supply of coal in the country.

Any increase in taxation or in wages is taken as a pretext to raise the price of coal, not only in proportion to the increase, but usually far beyond it. The figures on the margins per ton received by nine railroad companies in 1913-1923, as reported by the Coal Commission speak too significantly on this point. Before the anthracite strike last year the margin was \$0.45 per ton; this jumped to \$1.05 per ton immediately after the close of the strike; for the first quarter of 1923 the margin rose to \$1.07.

Publicity of accounts would throw light on the devious methods of interlocking various industries for purposes of limitation of output, on monopolistic manipulations of price, on methods of cost accounting that deceive the public, on inflated figures with respect to depreciation and depletion. Wisely, therefore, the Commission recommends

not only that legislation require the rendering of regular accounting reports, but also that the methods of accounting be prescribed. The field accountants of the Commission found that some of the companies in earlier years charged off against current operations the entire costs of new plants, equipment and development work. What the profits were in those years can be easily imagined; yet they were cleverly hidden by accounting methods which good accounting practise would never approve.

Manifestly, it would be a complex task to get at a fair valuation of the coal-bearing lands. Yet this is important because the profits will look large or small in proportion as the value of these lands with investments in machinery, buildings and other equipment is determined to be fair. But whether the market value be chosen as a basis, or the original cost, or the rules of the Treasury Department in the income tax returns, or the cost of reproduction, or a combination of them—all this a careful study of facts must determine—it is certain that the public will continue to be fleeced if publicity of accounts is not demanded. Other public utilities must file minute reports with respect to investments and operating costs in order to determine what is and what is not a fair rate, guaranteeing at once a fair return on invested capital and a fair price to the consuming public. The Commission is spokesman for public opinion when it says that coal-mining is impressed with a public interest. Because this is so, the public will want to know clearly and definitely why it is being charged so much per ton of coal. The coal-business is its business, and not the business of the few corporations holding ninety per cent of its winter necessities and comforts in their hands.

The recommendation of the Commission, however, has a significance much more profound and wide. It brings to recognition the principle of the just price of medieval economists. This they based on given objective facts, convinced that it is unfair for the economically strong to take from the economically weak all that the strength of their position could wring from them by setting aside what the common estimation of men had settled as being a just price. The common estimation of men is an expression of a collective but well-balanced judgment based indeed on such subjective factors as human desires and wants, but based also on such objective factors as the cost of satisfying these desires and wants. Price-problems were not left to an irrational law of supply and demand. If supply and demand were factors in determining price, as indeed they are, they were factors that were put under rational control.

Modern business practises testify to the soundness of this principle. It is the studied effort of every successful modern business establishment to hold in check the wild forces of supply and demand. Accurate methods of cost-accounting are devised and employed in order not to lose sight of the objective factors of the costs of production and distribution, the pivotal point around which the profits and losses of business will turn. They present a stable measure of valuation amidst the fluctuations of the whims,

fancies, wants and desires of men. Business demands a fair return on the costs expended for the creation of utilities necessary to satisfy human wants. The common estimation of men is agreed that it should have this. But it is also keenly alive to the possibilities of exploitation behind the curtain of hidden costs. Hidden costs often mean hidden profits.

The moral influence of publicity is therefore a very important safeguard of the interest of the public, and perhaps the only necessary one. It will greatly deter unscrupulous manufacturers from producing and selling inferior goods to the public; it will aid the public in judging whether exorbitant profits are being charged above the actual costs and reasonable profits of producers, shippers, wholesalers and retailers. Public opinion should not permit this valuable recommendation of the Coal Commission to die a silent, unnoticed death.

A. J. MUENCH, PH.D.

Note and Comment

Union Vote to Decide Strike Call

THE public is not a little interested in the stand taken by the convention of the Amalgamated Association of Street and Electric Railway Employes of America in defeating an amendment which would have obliged the president of the Association or his deputy to use their judgment in calling strikes at once without waiting for a vote of the members, in all cases where employers refuse to arbitrate controversies. "There is a psychological time to pull a strike," it was claimed, "and the advantages to the men are often lost due to arbitration negotiations." President Mahon himself opposed the amendment on the grounds that strikes should be voted by members and that delays are not always disadvantageous to the best interests of the men. He ridiculed the idea of "putting it upon an officer to declare a strike."

Statistics of the Catholic Missions

A VALUABLE conspectus of mission statistics is offered in the September-October issue of the *Annals of the Propagation of the Faith*. Considering the mission countries, strictly speaking, we have the following data:

The Japanese Empire, including Japan, Corea and Formosa: 13 vicariates or prefectures, 214 bishops and missionary priests, 72 native priests, 172,489 Catholics. The total population is 78,262,700, which implies that there is one priest for every 447 Catholics and working for the conversion of 273,042 pagans.

The Chinese Republic: 55 dioceses, vicariates and prefectures or missions, 1,472 bishops and missionary priests, 998 native priests, 2,056,338 Catholics. An average of the various estimates of the entire population of China will give us the tremendous figure of 360,000,000 souls. This

means that there is one priest ministering to an average of 832 Catholics and working for the conversion of 144,916 pagans.

Indo-China, including Tonkin, Annam, Siam, Cambodia and Cochinchina: 14 vicariates or prefectures, 447 bishops and missionary priests, 952 native priests, 1,171,908 Catholics. The total population is 31,225,000. This gives us one priest for every 838 Catholics and working for the conversion of 21,481 pagans.

India, Burma and Ceylon: 41 dioceses or vicariates, 1,258 bishops and missionary priests, 1,930 native priests, 2,970,163 Catholics out of a total population of 315,156,396. One priest ministers therefore to every 931 Catholics and is working for the conversion of 97,925 pagans.

Persia has but 1 diocese, 22 bishops and missionary priests, and 3,500 Catholics out of a population of 8,000,000; Arabia also has 1 diocese, 5 bishops and missionary priests, and 818 Catholics out of a population of 5,000,000; Malaysia, 5 dioceses or vicariates, 148 bishops and missionary priests, 127,466 Catholics out of a population of 42,356,010; Africa and the African Islands, 90 dioceses, vicariates or prefectures, 2,737 bishops and missionary priests, about 100 native priests and 2,737,223 Catholics out of a population of 180,000,000; Australasia and Polynesia have 21 dioceses, 493 bishops and priests, and 237,046 Catholics out of a population of 5,708,338.

From the Near East, which is omitted here, it is practically impossible to obtain statistics. In addition to the above figures the priests doing real missionary work in America and Europe number about 15,000.

Ethical Standards in Public Schools

DEALING with the subject of ethics in our public schools the New York high school teacher, Jessie W. Hughan, points out in the *World Tomorrow* that progress in this regard lags far behind the progress made in mere school discipline. Discussing the three standards: purity, unselfish love and honesty, she remarks that sex morality is for the most part and "perhaps must be" ignored by the school; unselfish love, she believes, finds little scope for development in the public school; but to the standard of honesty she devotes a rather minute study. The results of her careful observations, extending over three high schools whose boys and girls were drawn from various social environments, are thus tabulated:

From daily occurrences, from frank discussions with classes and individuals, and from the results of one detailed questionnaire, I have formulated a code which I believe represents that of ninety per cent of our young citizens:

1. Stealing physical property is always wrong.
2. Cheating in the State Regents examination is wrong.
3. Cheating in local examinations and forging a parent's name are ideally wrong, but excusable under stress of circumstances.
4. Misrepresentation in business is normal, except as directed against one's partner or employer.
5. Cheating in daily school work, such as the copying of another's composition or problem and handing it in as original, does

not stamp a boy or girl as dishonest and is occasionally indulged in by all but saints or eccentrics.

6. A lie is wrong only when it is told to injure some one. Everyone tells lies to save himself or others from unpleasantness.

In the matter of purity the Catholic school has, of course, a most definite teaching; unselfish love is of necessity inculcated with the Gospel doctrine of the two Great Commandments, the love of God and the love of our neighbor. As for the third standard mentioned above, we leave it for our teachers to decide how high are the ideals attained in our schools and how perfectly they are followed out.

A Romish Plot of Forty Years Ago

THE forty years of service devoted to our colored people by the General Director of the Catholic Negro Mission Bureau, Mgr. John E. Burke, are fitly commemorated in a special jubilee number of *Our Colored Missions*. It is humorous to note the rather uncomfortably warm welcome given by the colored Protestant ministers of New York to young Father Burke when on November 18, 1883, just forty years ago, he opened the church of St. Benedict the Moor. The following extract is taken from the *Sunday Mercury* of that date:

They [the ministers] met in the Zion Publishing House on Bleeker Street [a Methodist book concern] one afternoon last week and discussed the situation. It was determined to make a concerted attack in front, flank and rear on the Papal forces that would assemble on the corner of Bleeker and Downing Streets today.

The following resolutions, adopted at the meeting referred to, will be read by each minister from his pulpit and will form the text for his linguistic attack:

Resolved, That we, the colored Methodist pastors of the cities of New York, Jersey and surroundings consider the establishing of a Roman Catholic church exclusively for colored people in the city to be a snare of the most subtle nature simply for the purpose of seducing them from the teachings of the fathers.

Resolved, That we consider the teachings of the Church of Rome have been and now are in direct opposition to political and religious freedom.

Resolved, That we put forth all laudable human plans in preventing the going over of our people to the Church of Rome.

Resolved, That we invite the friends of Protestantism to assist us in hindering the invasion that Rome and her allies are about to make among the colored people.

In a printed interview, Dr. William B. Derricks, a Methodist leader of that period, wished to know if white Protestants would stand by and would not prevent this "Jesuitical plot of the Romish Church to enslave the mind and soul of the Negro." The colored folk were, in fact, advised that Catholics had selected "a number of their most wily Order, the Jesuits, to run the church." However, all this proved excellent advertisement, and since that day Mgr. Burke has been doing God's work among the Negroes. Yet it is not worthless praise he looks for from his friends, but whatever they can send him to swell his modest Jubilee Fund, every penny of which is pledged to colored missions.